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THE

CHURCH OF THE LORD:

WHEREIN IS CONSIDERED

THE GENERAL STANDING OF A CHURCH
IN ORDINANCES;

THE SACRAMENT OF BAPTISM MORE ESPECIALLY;

THE BELIEVER'S
COMPLETENESS IN CHRIST IN THE SIGHT OF GOD;

AND

THE HOLY SPIRIT, OR
THIRD PERSON OF THE BLESSED TRINITY,—
HIS OFFICES AND LOVE.

BY THE REV. FRANCIS ELLABY, M.A.,
MINISTER OF PERCY CHAPEL.

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PREFACE.

THE subjects presented and discussed in this little work, are those which in times past occupied the minds and pens of the wisest and best of men, whose counsel, as it appears to the author, has been so long neglected, and so darkened, that to revive those subjects is a great and urgent duty.

It would neither accord with his judgment nor his feelings, to say, "there is anything new;" but it is truth only to state, that what is written has been thought out for himself, and is expressed in his own way; and that if anything seem a novelty to the reader, it will be accounted for thereby, or else that he has to search for the good old truths which are thus presented to his mind.

One whose convictions are deep and vivid, is apt to convey his thoughts in plain and forcible terms. "He believes, and therefore speaks" with energy and boldness, and without fear. In this case, however, the intention of speaking at all is rather to *commend* some of those truths, which are deemed to be essential to the welfare of the Church in general, and each member

in particular, for serious meditation and inquiry; and without supposing that he has done what needs to be done in this way, if only he has taken his proper part as an individual, his object will have been attained.

With regard to the work itself, it may be desirable to offer an explanation of a few terms which are used in it, and which, because they may be noticed more than others, ought to be properly defined, and fully understood.

In contrasting the yoke of circumcision with that of baptism, it should be known that the burdensome rites of the ceremonial law are understood to have followed the former, and to have rendered it grievous and heavy: while the teaching in the blessed truths of the everlasting Gospel, the proclamation of the free justification of every one that believeth in Jesus, and of salvation being entirely of grace, are understood to have followed and to follow the latter; and therefore that it is easy and its burden light. So that the contrast stands both in the rites and their respective consequences.

The words ordinance and sacrament are frequently used, and perhaps on some occasions, as if synonymously; but it should be kept in mind, that though the two sacraments are ordinances, there are many ordinances which are not sacraments. For this reason it is to be understood, that by ordinances generally are meant any, or all religious duties and observances, that

were at any time appointed or commanded of the Lord; or of the Church instituted in accordance with, and not contrary to the Word of God; while by the sacraments are exclusively and especially meant, "Baptism and the Supper of the Lord."

The term Christian is used with reference to the baptized generally, as contradistinguished from Jews or Heathen. But Christians indeed are distinguished from Christians in name, the one being spiritual, the other but natural. All saints are viewed as sinners still; but all sinners are not viewed, though baptized, at any time as saints. Things which are general in holy observances are not set aside because of special things; and those special things which accompany salvation are held as inviolate, and as ever special, though necessarily connected with those which are general.

A striking passage from an approved author, will be found at p. 226; which, had it been lighted upon earlier, might rather have been introduced in the second part, as confirmative of the view presented and enforced from p. 62 to 95. It may, however, be more satisfactory to the mind, that there should have been given the same view, almost in the same words, from Holy Scripture previously, than if it had met the eye to have been introduced as suggested; especially as it may now be consulted at the time of reading the other, or a comparison may be made after each has been read in its place.

The subject of the whole book may be said to be *one*, in three parts; for although facts, and events, and circumstances, are occasionally introduced; and publications are sometimes noticed to illustrate and to confirm the positions taken, the great design is pursued throughout, and is none other than the gracious work of God the Spirit; who, according to the love of God the Father, and God the Redeemer, and in his own love, regenerates and sanctifies the children and people of God our Saviour; and with whatever reception it may meet, it is presented in the love of Jesus, which says, in accordance with his testimony, and the testimony of his apostles, that the world which is benefited by the Church can never but injure the Church; and that the Church which benefits the world, can alone continue to do it effectually by her members denying the pretensions of that world to fellowship or union in that peculiar service, which, in Christ's name, she is called to render. And while the truth of the blessed God is sought to be maintained, the good of his people is earnestly desired.

May it please the Father who hath loved us, and the Son who hath redeemed us, and the Holy Spirit who doth sanctify us—three persons and one God—to accept the offering, and to grant his abundant grace to the reader,—To Him be the glory, now and everlasting. Amen.

London, May, 1838.

THE CHURCH OF THE LORD.

It is of great moment that the minds of Christians should be enlightened and established on two important questions; upon which, much has been spoken and written; and concerning which, it may safely be inferred, many are exceedingly anxious. These, it is intended to discuss, in the use of terms easy to be understood; and, with Scripture proofs which cannot properly be gainsayed:

WHETHER WE HAVE A RIGHT STANDING IN THE CHURCH OF GOD BEFORE MEN WHO CONSIDER OUR WAYS? AND, WHETHER WE HAVE ALSO A COMPLETENESS IN CHRIST, IN THE SIGHT OF GOD, WHO KNOWETH OUR HEARTS?

The FIRST is a question which, in these times, is either overlooked *in great* measure, or else it is exalted *above* measure. For this *reason* it has received our best attention, and it is trusted we shall stand excused when we earnestly desire the equal attention of the reader.

To the Scripture—which contains the Lord's revealed will on this proposition, as on all others which relate to our most holy faith—let us repair.

The tenth chapter of the First Epistle to the Corinthians presents *many things*, which will greatly help us in our inquiry, which were written, even as they

happened, for our use, and for our learning. The Greek word, τύποι, in the sixth verse, is rendered "examples;" in the margin, "figures;" in the eleventh, "ensamples;" and in the margin, "types;" the Greek is the same in both verses; and of the four English words used, the last is most like the original, and is, perhaps, most literal in its signification. This, then, should be borne in mind, for it shows that the things which are written concern the "Church universal," through the whole Christian and Gentile dispensation; and this is rendered still more evident from the plural pronoun "our," which embraces all, as well as from the twelfth verse, which applies the same to each—"wherefore let him that *thinketh he standeth*, take heed lest he fall."

But the force of the warning presented by these words, is only to be rightly apprehended by a reference to the preceding chapter; and as the division of the Epistle into chapters was not to break the Apostle's argument, but only, it may be, to suit the convenience of the reader, it is important that we should preserve, in our reading, an unbroken connexion of the whole.

At the twenty-fourth verse of the ninth chapter, we read thus:—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway."

Now these are the words of that apostle, who, in another Epistle, saith, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. i. 12); and again, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. iv. 7, 8.)

It is therefore manifest that he uses a *figure* (as in 1 Cor. iv. 6) with regard to this godly caution and care; and that he spake for the profiting and edifying of the Church by means of that figure, and was not expressing himself as if in doubt with regard to his own perseverance and salvation. There could be no such doubt with him, for whatever contradictions may be chargeable upon the weaknesses of good men, none can be rightly charged upon the words of Inspiration. But the *first word* of the tenth chapter will serve to establish the idea which it is intended to present. It is a connecting word, and a proof in itself that no dissevering of what we call the ninth and tenth chapters was intended by the apostle, as if they treated —which we are too apt to suppose or allow—upon different subjects. The word "moreover," clearly links together the two chapters, *and connects the figure* —which the Apostle employed when he spake of avoiding the possibility of being a castaway—*with such a one as should presume upon his standing in the Church and in ordinances,* so as to *think* himself safe, while in his presumption he might only be ready to perish. Then those examples or types to which he

refers, are examples or types for us, whether they regard the godly or the ungodly. If the former, they are for our guide—examples of faith—that we, by faith, should follow them. If the latter, they are for our warning, lest in unbelief we fall in like manner and perish. And in either case they are typical of the Christian Church; figures of those things which come to pass in it, which are done among them who call themselves Christians; even as the very same things happened beforehand in the Jewish Church, and among those who called themselves Israelites. In every point of view, therefore, they are "our types, and are written *for our admonition*."

This prepares the way for saying, in full assurance, that persons professedly Christian, *may have a right standing in the Church of Christ before men, who consider their ways, and yet fail utterly with regard to completeness in Christ, in the sight of God, who knoweth their hearts.* It at the same time admonishes us that while *the latter* is the principal thing, and that without it *the former* is as nothing, a name only without life (Rev. iii. 1); yet, that it necessarily includes the former, and therefore that the former, in connexion with it, is of great moment unto the well-being of the Church of God, and deserves the serious consideration of all that belong to it.

The preservation of Israel—through the atonement of Jesus Christ, which was typified by the slaying of the lamb, and the sprinkling of its blood by faith on the door-posts of their dwellings in Egypt, and the wonderful deliverance which God wrought by his Almighty power—his stretched-out arm—may well pre-occupy our thoughts, as showing, that without

shedding of blood, and the sprinkling of that blood on our hearts by faith, there is no remission of sin; and that without this, all men are exposed to destruction, as the first-born of the Egyptians were. For this presents the great truth, that the Church of God is the place of safety; because, by her servants, she cries aloud—"Behold the Lamb! Behold the Lamb of God that taketh away the sin of the world!" And this deliverance of all the people with a mighty hand and a stretched-out arm, is a symbol of another truth, which the faithful ministers of Christ's Church ever publish,—that deliverance from sin is not by wisdom nor by might of men; but by the Lord the Spirit—and that complete redemption unto salvation is effected in the Church by the operation of the love, grace, and power of the eternal Trinity. (1 Pet. i. 1, 2.) The Father's love to his people, in bringing them out of the bondage of sin; the Son's redemption, as the only way by which they can pass to liberty; and the Spirit's power, as the only instrumentality whereby their salvation is accomplished and perfected.

"But all the Israelites were not so saved, for all were not Israel who were of Israel," and all Christians are not so saved, for all are not *the* Church who are *of* the Church, and these *are facts concerning which our Apostle would not have us ignorant.* "Brethren, I would not that ye should be ignorant, how that *all* our fathers were under the cloud, and *all* passed through the sea; and were *all* baptized unto Moses in the cloud, and in the sea." (1 Cor. x. 1.)

"*All our fathers,*" including their families, the women, and the children; in all—the males being six hundred thousand—not less, it is computed, than three

millions; and these *all* were under the cloud, and *all* passed through the sea; and were *all baptized* unto Moses in the cloud and in the sea—not by immersion, but simply with water, for they passed through the water of the sea, and were not in it,—and it was the sprinkling or pouring in or from the cloud by which they were baptized. And by this ordinance they all, men, women, and children—a baptized nation—became the disciples of Moses, and were received and acknowledged by Moses to be his disciples. *And thus far they were right; and, in the sight of men, had a right standing in the Church of God;* while the overthrown and unbaptized Egyptians were wrong, and were drowned in the sea for their presumption. The Israelites were right before men *so far;* for, let it be imagined that any one, witnessing their entrance into the wilderness, had viewed with astonishment their number and deliverance, and had inquired or demanded 'who they might be,' it could only have been answered, 'The people of the Lord,' the disciples of the Lord's servant Moses, by baptism (for, to this effect was Balaam compelled to speak of them—Numb. xxiii. 8, &c.). And this is a type of which our Apostle would not have us *ignorant*, a type of which the Fathers of the Church of England were not ignorant; but a type of which thousands of the English nation are now profoundly and sinfully ignorant. "I speak this to their shame!" Our fathers were not ignorant, and have left us without excuse, if ignorance on this subject be found with us.

Our Baptismal Service discovers the wonderful light which God gave to our fathers, and is a standing proof that in adopting it they had an honest and anxious

respect to this figure of the Scripture. For *like as* Moses, the servant of Jesus Christ, received the whole nation of Israel unto discipleship by baptism, both men, and women, and children, and for instruction in the law of his God; *so* does the minister of the Church of England receive unto discipleship in that Church—which opens wide her doors to this whole nation—as many, whether adults or infants, as desire admission for themselves or their children, to the intent that they, being baptized, may be catechised and taught in the doctrines and precepts of our most holy faith. Hence the Service opens with an address which presents to the mind of the applicants for baptism the following truths:—"That all men are conceived and born in sin; that none can enter into the kingdom of God except he be regenerate and born again of water and the Holy Ghost;" that none has this regeneration, but by second birth; and that therefore, for this, *prayer to the* LORD is to be fervently made by the Church.

And these things are surely a plain and full acknowledgment that the Lord, and not the Church, imparts this new birth; an acknowledgment like St. Paul's, when he said, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. iii. 6, 7.) That the Lord is therefore to be sought for it: while the Church, as the spouse of Christ, travails in birth that Christ may be formed in the souls of her children; and celebrates, in faith, that event, mingling her praises with her prayers,—as Moses and the faithful people, accompanied with all the rest, did, at the time of their deliverance—blessing and praising God in behalf of all:

not knowing whether all, or how many, or which shall enter the promised rest, any more than Moses and Aaron knew: but constrained to give thanks, certain that some shall enter: thanks, therefore, which it becometh her to yield, notwithstanding the failure of many, just as Moses, and Aaron, and Miriam—though Korah and his company afterwards perished in unbelief—gave thanks in behalf of all, and yet more especially of those among them who feared and obeyed the Lord. (Exod. xv.) "Then believed they his words; and, they sang his praise." (Ps. cvi. 12.)

But the figure before us, in connexion with another of like import, and with a third of deeper and more sublime signification, is made the basis of the prayer which follows:—

"Almighty and everlasting God, who of thy great mercy didst *save* Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, *figuring* thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child;* wash *him* and sanctify *him* with the Holy Ghost; that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast through faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord. Amen."

This prayer, we should observe, contains a very

proper allusion to the type or figure which is before mentioned in the Scripture; and we should perceive also, that as a Church we answer precisely and exactly to the type presented, both as to the subjects admitted to this rite, and to the manner of admitting them. If children were not received, or if their reception was not general and national, or if it were not granted to adults on a profession of faith in Christ, but refused until there should be *supposed* evidence afforded of vitality of principle, would there then be any resemblance, any likeness, anything answering to that striking and splendid event and figure, of which the Apostle would not have us ignorant? Assuredly not: yet one thing may be admitted, that a sad laxity, both as to discipline regarding the parties concerned, and the manner of administering this sacrament, does exist, and which, it may safely be allowed, calls for consideration, revision, and reformation.

Otherwise, since all Israel, by baptism to Moses in the cloud and in the sea, had before men a right standing in the Church of God: so have we in the use of water—whether by immersion, pouring, or sprinkling —baptizing in the name of the Father, and of the Son, and of the Holy Ghost; because, therein we exactly conform to the command of our Lord, and answer to our type. Israel had a leader, and others under him—so have we; Israel were a mixed multitude, consisting of parents and children, and whatever other relations might exist among them—and such are we; Israel, as a nation of men, women, and children, *in following* their leader and those appointed under him, were eligible for baptism, and received it—and so are we, and so do we. Truly the analogy is striking!

And this gives rise to a question of vast importance, which it shall be our endeavour thoroughly to sift.

Was the standing of *all* Israel in the Church of God by baptism, as disciples of Moses, synonymous with spiritual regeneration?

It was an outward and visible sign of God's covenant, but was it also the inward and spiritual grace and seal of that covenant? Let this question remain unanswered until another is advanced.

Besides the sacrament of baptism, the Apostle mentions another ordinance, concerning which, as well as of the former, *he would not have us ignorant.* "And did *all* eat the same spiritual meat; and did *all* drink the same spiritual drink: for they drank of that Rock that followed them; and that Rock was Christ." (1 Cor. x. 3, 4.)

It is difficult to conceive of terms stronger, or more explicit, or better suited to convey to our minds, clearly and fully, that this people were partakers of a second ordinance which foreshowed or prefigured the sacrament of the Lord's Supper, and which they received in both kinds; so that nationally they were God's Church, were properly the disciples of Moses, the servant of Christ; and, so far as the sacraments were concerned, they had outwardly a right standing in Christ's Church. But were they, therefore, spiritually regenerate and saved? Had they Christ in and by the sacraments, as well as the sacraments by Christ? That all were partakers of ordinances, is as clear as language can express it, and that the ordinances were those of Christ's Church is as evident as strong expressions can assure us;—"they did *all eat* the same *spiritual meat,* and *all drank* the same *spiritual drink,* for they drank

of that *Rock* that followed them, and that Rock was Christ."

Now the *Rock* is evidently put for the ordinance, for it went not with them, while the ordinance which they celebrated did; and *Christ* is also put for the ordinance of Christ, for it will shortly be shown that all partook not actually of Christ, but of the ordinances of Christ, as then instituted. If it be thought that children cannot be included in "the all" with regard to the second sacrament, it may be conceded as probable, though not proved; while it is certain that they could not be, and were not excluded from the first. The language then employed, with regard to these two sacraments, is to be considered, and if it be such as justifies the language in use among us when the sacraments, which these typified or foreshadowed, are administered, the least that can be said or allowed is, that in this respect also we answer to our types. A comparison then is challenged, and it is affirmed that the strongest expressions in the baptismal service, or in that of the Lord's Supper, are not stronger than these, and, therefore, they cannot be wrong; and, again, that they are not weaker, and, therefore, they must be right, are exactly what they ought to be,—the very words, forming the very language, and conveying the very thoughts suited to the Church of God, and because they so precisely accord with those which were used by the Apostle with reference to the people and things which were and are our types.

Yet we have not disposed of the question which returns upon us, "Were these partakers of the ordinances of Christ, all regenerate or spiritually born?" Was the first necessarily a new birth inwardly unto God, as

well as by it they were outwardly born as disciples of Moses unto the Church? Were those ordinances not only *connected* with salvation in the saved, but were they also regeneration and justification to all who partook of them? The answer is, they were not; for as our Catechism is for the instruction of the baptized, that real baptism consists not only "of the outward and visible sign, but of the inward and spiritual grace;" so is this scripture intended to teach, *by the things which happened to Israel*, that while they *all* partook of the one, they had not *all* the other. This is also proved by the fifth verse, and by other scriptures. "But with *many of them* God was not well pleased; for they were overthrown in the wilderness (1 Cor. x. 5), "whose carcases fell in the wilderness" (Heb. iii. 17), they are an "example of unbelief" (Heb. iv. 11), "I will put you in remembrance, how that the Lord, having *saved the people out of the land of Egypt, afterward destroyed them that believed not*" (Jude v. 5). The question, then, so far as it regards our type, is answered. Many of these partakers of the ordinances of Christ, were never really partakers of Christ; never believed, but only professed to believe, and in their unbelief perished. But you have read of their idolatry, Exod. xxxii.; of their fornication, Numbers xxv.; of their tempting Christ, Numb. xxi.; of their murmuring, Exod. xv. 24; xvi. 2—9; xvii. 2, 3; and of their chastisements, and especially of that awful destruction which followed upon the rebellion and presumption of Korah and his company against the *government ecclesiastical and civil*, which the Lord had committed to Moses and his brethren, Numb. xvi., that Moses submitted all to God, and

that the Lord showed who were his, of the partakers of ordinances, and who were not, though they had partaken likewise. (Ps. cvi. 13, &c.)

Now these things would be no types, or no examples either of faith or of infidelity, if the Christian Church could or should be so ordered, that the like things could not occur in it; and in such case the Scripture must be broken; but since the Christian Church is what it is, it is manifest that Israel were clearly typical of us;—and all these things are figures and examples unto the Church of Christ; for, verse 11, "All these things happened unto *them* for ensamples or types (τύποι): and they are written for *our* admonition upon whom the ends of the world (times or ages) are come. Wherefore let him that *thinketh* he standeth, take heed lest he fall."

But it is said by certain, that a reference to the Gospels of our Lord, and the Acts of the Apostles, will show, nevertheless, that the Christian Church was formed upon a very different plan, was subjected to very different laws, and was governed by very different principles; and, that its standing, therefore, should be far otherwise. It is not surprising that many excellent persons receive such an impression, and so speak; but for ourselves, after a careful examination of the Gospels, and the Acts of the Apostles, we are of a contrary opinion; and consider, that a right church-standing does not require that so it should be, but, on the contrary, it demands that the thing signified should answer to the sign. For, indeed, there can be no discrepancy between the spiritual things of the old dispensation and the spiritual things of the new; nor yet between the statements of our Lord and his Apostles; nor yet between one Apostle and

another; for, "though there be . . . . . differences of administration, it is the same Lord; and diversities of operations, yet it is the same God which worketh all in all." And, therefore, it is easy to produce from the Gospels of our Lord, and the practices of the Apostles, the things which are most harmonious and accordant with the statements made, and the views presented.

JOHN baptized and made many disciples. Was the baptism which he administered, in all respects, according to that which is termed by the people called Baptists, "believer's baptism?" or does it justify that mode of baptizing which is observed among ourselves?

"Then went out to him Jerusalem, and all Judea, and all the region round about, and were baptized of him in Jordan, confessing their sins." (Matt. iii. 5.) "*Confessing their sins:*" but had this people the Spirit, which is the greater, before their baptism with water, which is the less? Were they believers, or partakers of the divine nature (2 Pet. i. 4), before they could be permitted to partake of a church ordinance? or were they truly penitents under the teaching and power of the Spirit? They repented, and therefore confessed their sins; but it was with many of them the guilt and remorse of the natural conscience only, and not that repentance unto salvation which belongs to the spiritually regenerate. It was not the (μετανοία) change of mind, which is true repentance before God, for they had not other corresponding fruits or graces, meet, as companions with it. (Matt. iii. 5.) All which the history of John and his disciples also fully decides; yet he baptized them all, while not all, but some of them only were led by the Spirit truly to

repent, and sincerely to confess their sins. The passage following is exactly and convincingly in proof of this position.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding *certain disciples*, he said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people that *they should believe on him* which should come after him, *that is on Christ Jesus.*' When they heard this they were baptized in the name of the Lord Jesus." (Acts xix. 1—5.)

It is clear, from this passage, that these Ephesians had been made disciples of John by baptism; and were afterwards received as disciples of the Lord Jesus Christ also, by baptism. In the former case they were received as disciples of John, on their profession of repentance, and that they should afterwards believe in Jesus; and in the latter, they were baptized, and received, on the profession of their faith, as disciples of Jesus, to the end that they might be instructed in the things of the kingdom of God. In all which there is an analogy, and a uniformity; for, as by Moses the type, so by John the forerunner, and so by Jesus Christ himself, the typified and proclaimed, were persons received *to discipleship* through the sacrament of baptism!

Let other inquiries now be made to show that such have been *always* the ordinances and practices of *the very Church of God?* Was Moses in and of that Church? and were the whole company baptized unto him all believers, or spiritually begotten of God unto life eternal? We are sure he was; and we have already seen that they all were baptized and received, but that many of them were not believers, but fell, and perished.

Were there no children among them? we have seen there were thousands. How, then, was it with John; was he in and of the Church of God? We cannot doubt it. Were his disciples truly believers? were there no children among them? We ask, were all the people of Jerusalem and of Judea, and of the regions round about, believers unto salvation? And, again, we ask, had they no children; or does the word *all* signify that no children were among them?

It cannot be so said with regard to Moses' baptism, nor can we believe it is to be so inferred with regard to John's, but the very reverse; and, therefore, we do believe that a confession of faith and of repentance, though without evidence of spiritual regeneration; yea, and without so much as having heard of the Regenerating Spirit, was required by John from adults for themselves, and in behalf of their children; and, that such confession or profession only was made for admission by baptism into the Church of God; and further, we believe, that a profession of faith in our Lord Jesus Christ can now be rightly required; and that, as such only is required among us, we cannot be wrong, that if more were demanded we should be; but

as this, and neither more nor less, is required, we are right; because we exactly answer to our types and examples.

But it were strange, indeed, if these things, though written and declared to be examples for us, were nevertheless erroneous, and contrary to truth and righteousness, when followed by us. The next position, however, will throw more light upon this point, and will help many, it is trusted, satisfactorily to discern what is right and true for their rule and conduct in the Church of God.

"Jesus himself baptized not, but his disciples." (John iv. 2.) Why did they baptize, and for what? Nothing can be more fairly and rightly insisted upon than this—that as Moses and John received disciples by baptism, so did Jesus by the ministry of those who were with him, and served him. But then they were believers, it is affirmed—believers! to be sure they were, for who would baptize infidels? But what did they believe? Did they believe in the sense which they contend for, who speak of "believer's baptism," when they would *confine* it to the spiritual, to those who are already partakers of Christ? The answer is ready, and it is a clear and certain, No! They were confessors of Jesus as Messiah, and upon their confession only were baptized, and received to discipleship. This is easily proved. Jesus in his ministry said, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take *my yoke* upon you, and *learn* of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For *my yoke is easy*, and *my burden is light.*" (Matthew xi. 28—30.)

By reference to Acts xv, it will be found, that certain men rose up in the Church and taught, that the Gentile brethren, who had been baptized or discipled, must also submit to circumcision; another rite of Moses, which at the tenth verse is declared by the Apostle Peter, to be a *yoke* which neither their fathers nor themselves were able to bear, and that their insisting upon its observance was tempting God. Against submitting to *this yoke* the Apostle Paul also admonishes, when he says, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled *again with the yoke of bondage.* Behold I, Paul, say unto you, that if ye be *circumcised,* Christ shall profit you nothing." (Gal. v. 1, 2.) This circumsion then, it is manifest, was *the yoke* of bondage, to which our Lord referred; contrary to which, his yoke of baptism was easy and the burden of it light. And when inviting them to take his yoke upon them, he invited them also *to learn,* so that baptism was to admit them to receive special instruction, a privilege which, to unbaptized or undiscipled persons, did not belong; as he said, "It is given unto *you* to know the myteries of the kingdom of heaven, but to them it is not given." (Matt. xiii. 11.) With this also agrees the express and special command delivered by our Lord after his resurrection, and which is binding upon the Church to the end.

"Go ye, therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Teaching* them to observe all things whatsoever I have commanded *you:* and, lo! I am with you always, even unto the end of the (age) world. Amen." (Matt. xxviii. 19, 20.)

It is clearly deducible from these scriptures that baptism was to supersede, and did take place of, circumcision among the disciples, and in the Church of Christ. For the same voice which commended, and invited to, the one, was directed against, and dissuaded from, the other; and the command which enjoined baptism, in the name of the Father, and of the Son, and of the Holy Ghost, to all the disciples, was followed by an inhibition of the Spirit through the Apostles to circumcise, or to receive circumcision, on pain of having no part in the blessing which Christ confers.

It follows, therefore, that from the time of these enactments, all who before had been eligible for circumcision in the Jewish Church, with which was the sign of the covenant, would become eligible for baptism in the Christian Church; because now, that sacrament was made the sign or seal of that same covenant. But those who had always been received into the Church by circumcision, were either the children of the circumcised, or the adults who became proselytes and their children. Therefore were and are all those eligible for baptism, who were or are the children of the baptized, or adults converted to Christianity and their children.

Certain, however, as it appears to us that infants were received and baptized by the Church at the hands of their baptized parents or friends, it is equally manifest that there was to be no baptism (of adults) without teaching, for there could be none baptized without confession of sin and a profession of faith; or, as it is here written, there must be teaching first, and then the baptism of them that believed—a principle on which it will be seen the Apostles and disciples invariably after-

wards acted, even as before they had done while the Lord was yet personally and visibly with them. But it was a teaching to call unto this confession of faith, *which might be sincere or not*, and thereby to baptism and discipleship; when there should follow a *further* teaching of the disciples in the deep things of God, the mysteries of the kingdom, and which teaching became their privilege on their baptism.

To the multitude Jesus spake in parables, and when he had so done, He cried, "He that hath ears to hear, let him hear;" this was mercifully designed to encourage those who desired to understand the parables, to become disciples, to take *his yoke upon them, and to learn;* for when *his disciples*, not the multitude, came to him privately to inquire into the parable he had spoken, He said unto them, "Unto *you* it is given to know the mysteries of the kingdom of God: but to others, in parables" (Luke viii. 10): "to them that are *without*, all these things are done in parables." (Mark iv. 11.)

Baptism, then, whether it followed, or accompanied, or preceded, spiritual regeneration, or, as will shortly be seen, when *apart* from spiritual regeneration, conferred a privilege; it admitted to the sanctuary, to the presence-chamber, to the society of the blessed on earth, to the company of the children of God, and of his kingdom—to be instructed in the mysteries thereof.

Sometimes baptism *followed* the spiritual birth, as in the case of Cornelius and his friends; for "while Peter spake. . . . . .the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter,

because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues (or rather, they heard them speaking languages), and magnify God. *Then* answered Peter, "Can any man forbid water, that these should not be baptized, which *have received the Holy Ghost as well as we?* And he commanded them to be baptized in the name of the Lord." (Acts x. 44—48.)

The ability to speak languages, which they had never learned, and which called forth these words of Peter, "who have received the Holy Ghost as well as we," alluding to their speaking not only the languages, but *every dialect* (διαλέκτω) (Acts ii. 6 and 8) of the various languages of the strangers, on the day of Pentecost, was of the Spirit; and this, though it might afterwards be found in the Church, as a counterfeit is circulated for true coin in the world, was, in the case before us, not only a gift of the Spirit, but the Holy Ghost given unto them ("giving them the Holy Ghost even as he did to us.....purifying their hearts by faith," Acts xv. 9); and therefore the new birth, or new creation, was bestowed *before* baptism had been administered, and yet the Apostle commanded them to be baptized, because that sacrament would give them to be numbered with the Lord's disciples, would be the seal of their profession, and of their standing before men in the Church of God; and would admit them to the full privilege and right of the instruction in the deep things of God, and to the communion of saints.

It does not appear, however, by any of the Acts of the Apostles, that they ever admitted adults to discipleship, by baptism, except on a credible profession of faith, for even of Simon Magus, it is said, "*he*

believed." But that on such profession, with the desire of discipleship, it does not appear that they ever refused. In this we may learn the infinite wisdom of the Lord. He knew the hearts of all men. He knew that many believed not—that Judas had a devil: yet He admitted them to baptism, and him among the twelve Apostles. These things for example sake; and may it not be concluded, in order to prevent offence or stumbling, on the part of the Apostles, when any whom they might admit to the Church, by baptism, should be found like unto them, only professors; and like unto him, only a deceiver? For Jesus baptized not, who knew every heart, but his disciples, who knew not the heart, and who therefore could, and did only, receive disciples upon their credible profession—a profession of faith in Jesus as Messiah; while, as true penitence and faith are the fruits of the Spirit, and not the means of obtaining the gift of the Spirit, so in every case of adult baptism it was necessarily presumed that *spiritual* regeneration had preceded, and that baptism was then to follow, as the sign and seal of the birth of the baptized unto the Church. Even so now, in every such case, "repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament," are required of them, who desire Christian baptism, before it can be granted; and therefore it is now also presumed, and by faithful ministers of the Church of England is always diligently looked into, that spiritual regeneration has taken place before baptism; and that this sacrament in such cases can only be the seal or token, and not *the cause* of spiritual life; while it is nevertheless needful to admit them to the communion of saints.

This done, at least, by one of the parents, their children would also be eligible for baptism, otherwise would they be ineligible. (1 Cor. vii. 14.)

Whether *spiritual* regeneration *ever accompanied* baptism, the Scriptures do not determine. There is nothing for it in the general, that we should venture to set it forth as a doctrine; and nothing against it in the particular, that we should think or speak against it as impossible. All things are possible with God, and therefore this is not impossible. God is gracious, and heareth the prayers of his people, and consequently, as Jeremiah (Jer. i. 5) and John the Baptist (Luke i. 15) were sanctified from the womb; and Timothy was favoured and blessed in his childhood, through the faith of his mother and grandmother (2 Tim. i. 5, iii. 15): so, it may be, that many children are blessed in and from their baptism, in answer to the prayers of parents and others who on those occasions surround them. The Lord chooses his own time for beginning the good work in each of his children, which he faileth not to perform and perfect (Phil. i. 6); and nothing is more just than the expectation of a gracious answer, which is cherished by his people, as often as prayer is really made in this sacrament; nor can any thing be more suitable than thanksgiving for the blessing sought, when, coming in the way of obedience, God's covenant is pleaded according to that scripture, which says, "the promise is to you, and to *your children*, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39); and, "ask, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you" (Matt. vi. 7); nor ought we to ask less than the new birth unto righteousness,

the new and heavenly nature, at the time when, by the Church, a new name is given in the name of the Father, and of the Son, and of the Holy Ghost; and when that new name is recorded among the names of those who worship together in the Spirit, and call upon the name of Jesus our Lord. To ask, or desire, or expect less, would be to unchurch ourselves. The confession and profession, therefore, being made, the prayer used is what it ought to be—a prayer for the Church of God to use when seeking God's blessing for her children, a prayer which calleth for the blessing which the Lord alone can give; but a prayer which the Church may well use while conferring the privilege of membership, a new birth among the saints, by means of Christ's own ordinance, a sacrament which that Church is commanded to observe.

"O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in him. Amen.

"Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

"Grant that he may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

"Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

"Almighty and everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water

and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, the Son, and the Holy Ghost, regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that this *child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen."

Now, that the blessing thus sought *may* be granted in many cases, when sought, is not to be denied; for what is it? It is, that the old man (Adam) may die and be buried in the person of the baptized, and that the new man (Christ) may live and appear in him. It is, to be born from above, to have a new nature given to him, that standing in Christ vouchsafed which is not the effect of penitence and faith, but the cause thereof, and of all the fruits of righteousness and true holiness in the lives of the baptized; it is not the outward and visible sign which the Church bestows, that is prayed for; but the inward and spiritual grace, which, we repeat, the Lord alone gives.

And that many are the individuals who can testify, that from their earliest infancy they were visited with convictions of sin, and deeply impressed with the importance of prayer—with fears of hell, and hopes of heaven, is a known fact; and that these things are contrary to nature, and according to grace, is most certain. To such the writer, with thanksgiving, can set his seal; and can also bear witness, that—all through a subsequent course, which was certainly not religious—these things, in connexion with the recollected prayers

of a pious parent, which he well knew ever followed him, were never effaced from his mind; but were again and again revived and strengthened, by the same Spirit, unto the full assurance of hope, of which, through the tender mercy of our God and Saviour, he is now a partaker.

And that children were baptized, and became genuine members, with their parents, in the Apostolic Churches, is not only probable from the fact that twelve whole families are mentioned in the New Testament as having been Christians;* but is certain, from the Apostle's special addresses in his Epistles to the Ephesians and Colossians; and not only from the distinct nature of those addresses to parents and children respectively, but from his quotation and argument, which fully prove that there were *young* children among them.

"Children, obey your parents in the Lord (i. e., remember and revere the authority vested in your parents by the Lord): for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long upon the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition (the doctrine and discipline) of the Lord." (Eph. vi. 1—4; vide also, Col. iii. 20, 21.)

He quoted the fifth commandment, a commandment

* Lydia's, Acts xvi. 15; the jailor's, Acts xvi. 33; that of Stephanus, 1 Cor. i. 16; that of Priscilla and Aquila, Rom. xvi. 5; that of Nymphas, Col. iv. 15; that of Philemon, verse 2; that of Crispus, Acts xviii. 8; that of Onesiphorus, 2 Tim. i. 16, and iv. 19; that of Aristobulus, Rom. xvi. 10; the Elect Lady's, and that of her sister, 2 John i. 13; and that of Cornelius, Acts x. 2, 48.

which was given to Israel shortly after their baptism unto Moses, whose baptized children, as we have seen or may infer, were of all ages from the youngest upwards, just as we are bound to believe those were at Ephesus and Colosse, because their parents were commanded to "*bring them up* in the nurture and admonition of the Lord."

It is not impossible, therefore, seeing the nature of the Apostle's address, but highly probable, that some of these children might be spiritual from their baptism and from their infancy; but whether they were or not, this is certain,—their standing in the Church before men was legitimate, even as ours is; for, being baptized, they were recognised and addressed as members by the Apostle of the Lord, as we, in like manner, now are by those who have authority in the Church of God, and which seems to have been the practice of the Church from age to age.

MILNER, *in his "History of the Church of Christ,"* adduces remarkable evidence in point. He makes mention of a council of sixty pastors, pretty early in the third century; many of whom had probably conversed with those who had received an account of apostolic customs, and who lay under injunctions from the apostle John himself or his immediate successors, just as a man receiveth facts and commands relative to usages and customs from his grandfather through his father. Cyprian, a distinguished Christian, then Bishop of Carthage, is his hero at this stage of the history, and no one of all the fathers was more to be relied on. If we insist that no doctrine is to be conceded to the authority of the fathers—for that they nearly all erred—unless it be according to the word:

we may equally insist, that as there is nothing *contrary* to the word respecting those eligible for baptism, and as his evidence is most clear; so it is most worthy here to be presented respecting the decision of the Council.

"As to the case of infants, of whom Fidus had said, that they ought not to be baptized within the second or third day after their birth, and that the ancient law of circumcision should be so far adhered to, that they ought not to be baptized till the eighth day; we were all of a very different opinion. We all judged that the mercy and grace of God should be denied to none. For, if the Lord says in his Gospel, 'The Son of man is not come to destroy men's lives, but to save them,' how ought we to do our utmost, as far as in us lies, that no soul be lost! Spiritual circumcision should not be impeded by carnal circumcision. If, even to the foulest offenders when they afterwards believe, remission of sins is granted, and none is prohibited from baptism and grace; how much more should an infant be admitted;—who, just born, hath not sinned in any respect, except, that being carnally produced according to Adam, he hath, in his first birth, contracted the contagion of the ancient deadly nature;—and who obtains the remission of sins with the less difficulty, because not his own actual guilt, but that of another, is to be remitted!

"Our sentence therefore, dearest brother, in the Council was, that none, by us, should be prohibited from baptism and the grace of God, who is merciful and kind to all."—CYPRIAN.

Upon this extract MILNER writes as follows:—

"I purpose carefully to avoid disputes on subjects of small moment. Yet, to omit a word here, on a

point which has produced volumes of strife, might seem almost a studied affectation. On such occasions I shall briefly and pacifically state my own views, as they appear deducible from evidence.

"Instead of disputing whether the right of infant baptism is to be derived from Scripture alone, and whether tradition deserves any attention at all, I would simply observe, that the Scripture itself seems to speak for an infant baptism (1 Cor. vii. 14); and further, that tradition in matters of custom and discipline is of real weight, as appears from the confession of every one, for every one is glad to support his cause by it, if he can;—and, in the present case, to those who say that the custom of baptizing children was not derived from the apostolical ages, the traditional argument may fairly run in language nearly scriptural, 'if any man seem to be contentious, we have no such custom, neither the churches of God' (1 Cor. xi. 16); and we never had any such custom as that of confining baptism to adults.

"Here is an assemblage of sixty-six pastors, men of approved fidelity and gravity, who had stood the fiery trial of some of the severest persecutions ever known, and who have testified their love to the Lord Jesus Christ, in a more striking manner than any Antipædo-Baptists have had an opportunity of doing in our days; and if we may judge of their religious views by those of Cyprian,—and they are all in perfect harmony with him,—they are not wanting in any fundamental of godliness. No man in any age more reverenced the Scriptures, and made more copious use of them on all occasions, than he did; and, it must be confessed, in the very best manner. For he uses them

continually, for PRACTICE, not for OSTENTATION; for USE, not for the sake of VICTORY,—in argument. Before this holy assembly a question is brought, not whether infants should be baptized at all—none contradicted this,—but, whether it is right to baptize them immediately, or on the eighth day? Without a single negative, they all determined to baptize them immediately. *This transaction passed in the year two hundred and fifty-three.*

"Let the reader consider: If infant baptism had been an innovation, it must have been now of considerable standing. The disputes concerning Easter, and other very interesting points, show that such an innovation must have formed a remarkable era in the Church. The number of heresies and divisions had been very great. Among them all such a deviation from apostolical practice as this must have been remarked. To me it appears impossible for this state of things, but on the footing that it had EVER been allowed; and therefore that the custom was that of the first churches."—*Milner's Hist.*, vol. i. pp. 429—431.

Nor would we, for a moment, have it understood that the benefit to be sought and expected at baptism is limited to infants; as if there should be one service for an infant, by which to seek spiritual regeneration, and another for an adult, already in that state. We contend, indeed, that, in the latter case, regeneration is supposed to have taken place by the Spirit (for what conversion is worth anything without this?) before baptism can be administered to an adult; not that he is, therefore, to come for baptism expecting no blessing or seal of the Spirit; but that he is for that reason to expect the more, because it is

the sacrament which the Lord commanded to be received. As, then, many can testify of lively convictions from their infancy, during which they were baptized; so, we doubt not, that many adults can speak of deepened convictions and holy affections vouchsafed to them at their baptism.

"Cyprian records a remarkable influence of Divine grace, which to him appeared to have accompanied his baptism. Nor is it unreasonable to suppose that this was commonly the case at that time. The inward and spiritual grace really attended the outward and visible sign. And it is to be lamented, that the corruption and perversion of after ages, availing itself of the ambiguous language of the fathers on this subject —which, with them, was natural enough—supposed a *necessary* connexion to take place where there had been a frequent one. In Cyprian's time, to call baptism itself the new birth was not very dangerous. IN OUR AGE IT IS POISON ITSELF. Men are apt to content themselves with the outward and visible sign; and it has long been the fashion to suppose all persons, who have been baptized when infants, to be, of course when they are grown up, in a state of regeneration by the Holy Spirit: and thus men have learned to furnish themselves with a convenient evasion of all that is written in Scripture concerning the godly motions of the third person of the sacred Trinity." (*Milner*, vol. i. p. 330.)

But that baptism of adults and infants often did, and still does precede, and, alas! in many cases, has never been, and in many cases never is followed by spiritual regeneration, is capable and easy of proof, with regard to both. And this is our special point, at such a

time as this, when that which Milner calls *poison itself*, is advocated, and put forth with such powerful pretensions and urgent claims to attention and notice —yea, lofty claims, are they not?—when not only regeneration, but even justification, is insisted upon by many divines of high reputation and character for sanctity, as belonging almost exclusively to the ministration of this rite.

We shall trace the fact of baptism *not having been accompanied* with spiritual regeneration from the earliest days of our Lord's personal ministry downwards.

In the sixth chapter of the Gospel by St. John, is recorded a discourse of our Lord to the Jews. The substance of it regards a type of the Old Testament, and what was typified. Their fathers ate the manna in the wilderness, which God gave from heaven, and it preserved life for a time, and then they died. But Jesus proclaimed himself to be the true bread from heaven, which if a man eat he should live for ever. By thus discoursing he presented himself as the object of faith, and the life of the soul, and also the preserver of soul and body unto life eternal.

"My flesh is meat *indeed*, and my blood is drink *indeed*. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum." And,—

"*Many of his disciples*, when they heard *this*, said,

This is a hard saying; who can hear it? When Jesus knew in himself that *his disciples* murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of *you that believe not.* For Jesus knew who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father." (John vi. 55—65.)

"From that time many of *his disciples went back, and walked no more with him.*" (John vi. 66.)

Nothing can be plainer. These were disciples; but disciples were baptized; therefore were they baptized; yet they believed not; were only carnal, and not spiritual. Though baptized, they were not *spiritually* regenerate; the offence they took, therefore, at the true doctrine of spiritual regeneration as connected with the Divine Sovereignty which the Lord taught, and not necessarily with the work of man, did not only cause them to separate for a season, but for ever; for they went back, probably to the Jews, and walked *no more* with Jesus. To these, or such persons, St. John evidently alludes, when he says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not *all* of us." (1 John ii. 19.)

Again, it may be said, that nothing can be plainer. Certain persons had been numbered with the disciples, were among them, and for a time accounted to be of

them; for otherwise they could not be said to have gone out, or to have separated from them; and the difference between those that went out and those that abode, was not being baptized and unbaptized, for baptism was common to them all, or there had been no apparent union or communion; but it was spirituality which made and marked the difference, which they had not who went out, but which they had who continued, and which the next verse fully proves. "But ye have an unction from the Holy One, and ye know all things." (1 John ii. 20.)

But proofs are numerous and abundant, that baptism was, as now it is, commonly administered with regeneration in no other sense than that of a church-standing, and not spiritual regeneration in the sight of God. Simon Magus, whose profession of faith has before been named, was baptized, and his baptism took place at a very early period of the Apostles' labours, but it was *after* his baptism, and not before it, that Peter declared "he was in the gall of bitterness, and in the bond of iniquity," "that he had neither part nor lot in the matter, for that his heart was not right with God." (Acts viii. 21—23.) Not, "neither part nor lot" in the baptism, that he could not mean, for he was baptized; not, "neither part nor lot" in the name of Christ, for that name was put upon him by baptism; but "neither part nor lot" in that new birth unto God of which baptism is the outward sign only when it is not received; and, with the seal of our profession, is the thing signified when it is really bestowed. This, however, is a remarkable case of an individual only, but if we look to churches and communities, cases without number will be found which are equally strong. At

Corinth the Christians were divided into parties, and were more zealous about their favourite teachers than zealous for the honour of Christ, their Lord; and, were guilty of the high misdemeanour of making him a mere teacher, as if an equal among others,—a teacher whom one party merely preferred. (1 Cor. i. 12.) At this the Apostle's spirit caught fire, because his soul was burning with the jealousy of love for Jesus, the Christ, and he inquired, "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" And, far from exalting the sacrament of baptism, as the very power of God to regenerate and justify, he thanks God, that though in Christ Jesus he had begotten them *all* through the Gospel (1 Cor. iv. 15); yet that he had not baptized any of them except Crispus and Gaius, and the household of Stephanus; and because Christ sent him not to baptize, but to preach the Gospel. (1 Cor. i. 13—17.)

This, to our minds, is conclusive against the notion, that, with the Church, a power is vested to dispense by baptism the regeneration of the Spirit; for if to baptize be to regenerate, then the Apostles' statement would run thus, "I thank God that I regenerated none of you, for Christ sent me not to regenerate, but to preach the Gospel." But even this would be as contradictory as it is absurd, for we have his words before us that *he had begotten them all through the Gospel.*

Therefore is the Gospel with the Holy Ghost sent down from heaven (1 Pet. i. 12), the grand instrument of spiritual regeneration, and may be called, according to the apostles Paul and Peter, the rule; while all other means of grace which our Father, in his infinite mercy,

affords us to that end—whether the sacraments, or the written word; or life, or death, or any other providence —are his exceptions, whose prerogative it is to do whatsoever pleaseth him, when, and where, and how it seemeth good and best in his sight!

We should learn, therefore, not to think of limiting his operations in his Church to a sacrament which he has commanded to be observed by his servants; but to seek in that sacrament, and in all other means of grace, the Spirit unto salvation, and especially, according to the exhortation *after* the baptism of an infant, "that we should teach *him* as soon as he shall be able to learn, what a solemn vow, promise, and profession *he* hath therein made by us; and that *he* may know those things the better, *he* is to be called upon to hear sermons (because "it pleaseth God by the foolishness of preaching, *to save them that believe*," 1 Cor. i. 21); and is to be instructed in the precious truths of the Scriptures, as defined by our creeds, articles, &c. And withal, as called upon to give thanks by faith in the prospect; for we are called upon by St. Peter to *give thanks always* for so inestimable a benefit, which we have of God, saying, "Blessed be the God and Father of our Lord Jesus Christ, which, *according to his abundant mercy* ("because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6), *hath begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Pet. i. 3—5.)

Thus, the Word of God and the sacraments of the Church, are for us and our children—for our use and learning; not that we should conclude that all are born of God, because we have them among us and use them; but that with godly care we should use and not abuse them. St. Paul's conduct towards the Corinthians is precisely to this point, while the view he presents is decisive on the doctrine in question.

The character of the main body of the baptized at Corinth was such, that he could give thanks for them but in part, for they were not spiritual but carnal (1 Cor. iii. 1), and their works showed the justice of the accusation. They were fornicators, and one of them to an extent that was disallowed even by the heathen; and they were puffed up and not humbled on account of it. (1 Cor. v. 1, 2.) They were contentious and avaricious, fighting against and taking advantage of one another, sueing one another at law to obtain real or supposed rights, instead of suffering wrong, in any case, for Christ's sake. (1 Cor. vi. 1, 7.) They were profaners of the Lord's table, not only indirectly by feasting with idolaters, and partaking in the meanwhile with the saints (1 Cor. x. 19, &c.); but directly, by coming together to feast in the church where the Lord's Supper was administered, "one hungry and another drunken." (1 Cor. xi. 20—22.) They were also false pretenders to gifts, or mimickers of the gifted persons on the day of Pentecost, for in place of languages, and distinct dialects of languages, which were then spoken, they uttered unmeaning and unintelligible sounds, which the Apostle censures in his character of a leader, just as the general of an army would censure an uncertain sound by the trumpet, which instead of

calling to arms and to the battle, would introduce confusion (being uncertain, unmeaning, unintelligible) into all the army. For if the trumpet give an *uncertain sound*, who shall prepare himself to the battle? (1 Cor. xiv. 6—8.) He does not on this account deny the gifts of Pentecost, but acknowledges them, if genuine (1 Cor. i. 7), and establishes them; yet pointing out at the same time the more excellent way of love (1 Cor. xii. 31, and xiii.); and admonishing them to lay aside all disorderly conduct. (1 Cor. xiv. 40.) There were, moreover, among them also some who denied the resurrection of the dead. (1 Cor. xv. 12.) And a church in a more corrupt state cannot well be imagined; yet a church it was, for many of them were recovered out of the snare of the devil, and brought to penitence and sorrow for the things by which they had so grievously offended. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you." (2 Cor. vii. 9—12.)

But as if to make us feel how just all his censures

were in his first letter, he does not retract one of them in the second. On the contrary, while rejoicing with joy over their penitence, he reminds them of their delinquencies; and even adds various particulars respecting himself, which in their impenitent state he deemed it right to withhold from the first. While puffed up in their fleshly minds, with their philosophizing teachers—with men of enticing words and of human wisdom—they had neglected and despised himself, though he was the Apostle of the Lord—a man of simplicity and godly sincerity, who, not by fleshly wisdom, but by the grace of God, had his conversation among them. "His letters, said they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." (2 Cor. x. 10.) This indignity he felt as a man, and rebuked them for their conduct towards him, as became an apostle, in the verses and parts which follow; but there were other things besides. Amidst all their proverbial affluence and splendour, they had suffered him to want; a fact he could not forget, nor fail to remind them of it for their good. "When I was present with you, *and wanted*, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." (2 Cor. xi. 9.) It was painful to him, and had been so heart-rending a matter when with them, that he dared not to trust them, for he plainly conveys that he had not sufficient confidence in them to ask or to receive a kindness at their hands. He allowed indeed their Church-standing, for notwithstanding their false doctrine and abominable practices and disorderly

conduct, there were among them those who were not so deeply involved as the rest, and among them all was the word of God read and preached, and the sacraments (can we say?) duly administered. But though they were allowed by him to be a Church of Christ, yet in such a state, what is to be said or inferred of the regeneration? and the justification of the many? And, indeed, what with reference to various members of any church that ever was?

It is competent to us to expose the folly of the notion "that spiritual regeneration always attends baptism" by a consideration of the state of *any* church, whether ancient or modern. How clearly does it appear in the case of each of the seven Apocalyptic Churches? But not unnecessarily to enlarge, by further noticing them, let this part be concluded by a remark on the fearful state, even of many among the beloved Philippians? How very afflictive is that passage in parentheses! "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.)" (Philip. iii. 18, 19.) Was Simon Magus more in the gall of bitterness and bond of iniquity, than the baptized many whose state and character the apostle Paul describes and delineates at Corinth, yea, and even at Philippi? and if not, where was their spiritual regeneration?

There are two objections, which to all these things are sometimes, or even usually urged. It is imagined by some that St. Paul writes all his heavy charges against persons who, though they might be somehow or other connected with the churches, yet

were not members; and that the parties who, properly speaking, constituted those churches, were exempted from, and not involved in his censure.

There is, no doubt, some truth in this idea, and which is also before suggested, but is allowed only so far as it is real, and not so far as, we have said, is imagined; for he expressly declared that his remarks were confined to them that were *within* (the Church), and that they did not extend or apply to *any without*. "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then must ye needs go out of the world. But now have I written unto you not to keep company, if a man that *is called a brother* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. For what have I to do to judge them that are without? (Precisely according with our Lord's statement regarding privilege, Mark iv. 11, p. 20) do not ye judge them that are within? But them that are without God judgeth." (1 Cor. v. 9—13.) The worst of characters then were within, but all within were baptized, for the Church had authority over, or took charge of, none besides: therefore were some of the baptized the worst of characters.—Vile in their affections, and reprobate concerning every good work; they were enemies of the cross of Christ, and their end was to be destroyed. Where then was their spiritual regeneration, before, or at, or after their baptism? Within the Church they were, by baptism: but not spiritually of the Church!

The other objection which is necessarily urged by the advocates of "spiritual regeneration" by bapt[redacted]

that all such have lost or sinned away the gift or grace bestowed on them at baptism, so that whatever they become afterwards, they were, if baptized, spiritually regenerated thereby. This objection is indeed worthy of these advocates; for this being urged, accounts for the dogma being believed. It is one error insisted upon after another, and urged in support of the other; as if two errors could make one truth; or as if false premises could lead to true results. There is no truth in the one or in the other; and insisting upon either or both, by whomsoever done, is proof of an entire misconception of what spiritual regeneration, or the new birth, is. What is it? It is not making the old man better, but the creation of the new man. It is not the infusion of a principle to change the nature of the old man who is corrupt, and corrupt remains until he is put off: but it is the implantation of the new nature in man, the spiritual man who after God is *created* in righteousness and true holiness. (Eph. iv. 24.) Hence our Lord says, "Except a man be born of water and the Spirit, he cannot see the kingdom of God. That which is born of the flesh *is flesh;* and that which is born of the Spirit *is spirit.* Marvel not that I said unto thee, Ye must be born (ἄνωθεν) from above." (John iii. 5—7.) By this he does not set aside the Christian's birth, by water baptism, into the Church, but insists upon it and upon the creation of the Spirit also together; but it is upon the union of the two that the stress, the urgent emphatic "must" comes, which shows the necessity for the latter, with a declaration whence it cometh; it is not only of the Church, but from above, that "ye must be born—not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.)

With this our Church Catechism cordially agrees and strictly harmonizes; for baptism is there said to consist of *two parts;* the outward and visible sign, and the inward and spiritual grace. The outward and visible sign is water, which is used at baptism in the name of the Father, and of the Son, and of the Holy Ghost; and the inward and spiritual grace, is the new birth from above. When therefore the child is asked what this inward and spiritual grace is, the answer to be given is pertinent to the *second* of the two parts, not the first. "A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are *hereby* (by the second part, whether before, or at, or after, the former) made the children of grace."

"This word 'HEREBY,' says a venerable clergyman,* has been grievously misapplied;" and truly it has, whenever made to refer necessarily to the outward and visible sign, instead of depending absolutely upon and referring to the inward and spiritual grace; for it is now evident that while either may be found without the other, it is by both that baptism is sealed or perfected.

Moreover, this is manifestly the key to that other passage, which is so constantly urged from the Catechism, "in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" for after the example of our Lord, this second part of baptism must needs be presented to and kept before the mind of every one who has been received by baptism, because while admission to the Church was and is essential to being rightly instructed in order to see the things of the kingdom of heaven, the new birth

* Rev. Thos. T. Biddulph in his Dialogues on Baptism, P[illegible]

unto righteousness, the inward and spiritual grace "from above," must be received, or that kingdom itself cannot really be entered.

This portion, however, will be further noticed shortly, while, for the present, it serves to show how great the mercy and privilege of being received, and instructed in things so essential to our profit and salvation, is; and that the loss, therefore, of all blessings and all privileges conferred by the Church, at baptism and by the instruction which follows that sacrament, is to be greatly deplored; and that they are all forfeited by a course of sin and unbelief may be fully allowed; nor dare we nor will we make light of such inestimable privileges, or speak of the baptized on whom Christ is named, as of heathen on whom Christ is not named: but we cannot allow the loss of the new creation, the spiritual birth which is from above, for the Lord never did, nor did his Apostles after him ever, hint at such a loss, or rather we should say—such a death: but the contrary, "that which is born of the Spirit, is spirit" (John iii. 6), and the Spirit dieth not, for, "being born again, not of corruptible seed (i.e. not of the fleshly or carnal nature), but of incorruptible seed (that is, of the spiritual nature), *by the living Word of God** (διὰ λόγου ζῶντος θεοῦ), or, by the Word

* This reading is not only right in itself, but is fully justified by the context. Our translation does not give us the distinction which the whole passage presents between the living Word and the written and preached word. The living WORD, by whom we are born again, is expressed by λογος, as above; but the written and preached word is expressed by ρημα (ver. 25).

Therefore is this another showing of the same thing, that no sacrament, nor yet all ordinances together, effect any thing spiritual,

of the living God, *which liveth and abideth for ever*" (1 Pet. i. 23), so we live.

Therefore, if any man be in Christ, he is a new (κτίσις) creation: old things are passed away, behold all things are become new. (2 Cor. v. 17.) The old things of Adam pass away, and the new things of Christ appear, because the old man is crucified, and dies, and the new man is created, and lives. These new things are not the cause, but the effect, and the new birth is the cause, even the new man, created in and by Christ Jesus, unto those good or new works which God hath ordained that we should walk in them; yea, the cause of such blessed effects is new life—the life of God, and which, because God ever liveth, it liveth also, and abideth for ever.

Thus, for the sake of making manifest what is not the new and spiritual birth, and what is not the occasion of it, it has been shown what it is, and who is the Author and Giver of it. It has been intended however to show, and it is trusted is also shown, that while by baptism in the Church we have not necessarily spiritual regeneration, or are not always with it born to God; yet that by it, when obtained as described, and as ordered by the Church, we are regenerated or born unto the Church; and that by an ordinance of the Holy Spirit, as commanded by the Lord Jesus to be observed; and our names are also enrolled among the baptized members with whom we are henceforward numbered; and therefore, according to the Scripture, and

necessarily, *per se*; but that the Lord has commanded them to be received, because in them he will be found according to the riches of his mercy and grace, and therefore that the Lord himself is to be exalted by every sacrament, but not the sacrament, nor the Church, except as unto the Lord.

the types or examples written therein, we have a right standing at that time given us in the Church of God before men, and through it, and by means of instruction and teaching which are provided for us, and the sacrament of the Lord's Supper, which follows them, and when conforming to the things which are required we seek and obtain baptism, for our children also, in the name of the Father, and of the Son, and of the Holy Ghost, there can be no just ground of objection taken against our being, in the sight of man or outwardly, *boná fide* members of the one holy catholic and universal Church of God.

But this view is capable of being strengthened and confirmed by other scriptures which present the Church that was and is, as comprising not the saved only, but a mixed company of good and bad. The Gospel kingdom is likened to a field, in which the tares and wheat are so intermixed—and that not only as seen, but as unseen, the roots underground being so entwined—that to *separate* them now by human hands would be impossible; and that, therefore, they must grow together till the harvest, which is the end of the age or time. And, again, it is likened to a net which, being cast into the sea, gathers of every kind; not all the fishes of the sea, but yet of every kind; for even so, the Gospel gathers not all mankind into the borders of its sanctuary, but yet of *every kind;* and this is to continue to the end; when, as fishermen *now* from their nets gather the good into vessels, but cast the bad away; so shall the angels *then* sever the wicked from among the just. And *then*, at the end—*the time being the same* as is signified by the harvest, or the end of the *dispensation or age* (συντέλεια τοῦ αἰῶνός)—shall the separation be effected.

Therefore there must needs be this mixture, not as is sometimes said of the world and the Church—though that is true also, yet is not what is expressly meant—but a mixture in the professing community, and that not only as Christians and Heathens, or as believers and unbelievers in the whole world; but, as fishes from the sea in a net, gathered together out of the world, baptized, and received into the Church, yet some of them *only*, spiritual or good, to inherit heavenly mansions; and the others, unspiritual and bad, to be cast into a furnace of fire, where shall be wailing and gnashing of teeth. (Matt. xiii. 40, 42.)

Here, then, we may consider whether "being an inheritor of the kingdom of heaven," in the Catechism, can signify anything more or less than being a member of the visible Church, which is clearly likened thereto in the parables of our Lord? We think the meaning is one—for it is obviously true, that nothing beyond the privileges of being a member of the visible Church of the Lord is, by baptism, *necessarily* inherited: while, if more is supposed to be meant by the whole passage—if "being made a member of Christ, a child of God, and an inheritor of the kingdom of heaven," is to be taken absolutely in the highest sense, then are the PREMISES of the baptismal service—which are our types and examples—entirely left, and altogether set at nought. But the compilers of our services are not chargeable with having so done, or having intended it should be so done; for they arranged and have left to us a sound and beautiful whole Church system: not one service to contradict another, but all the services together so as to harmonize, and really together harmonizing. And therefore it is to be believed that a true

and scriptural church-standing, and nothing more, is meant by the whole passage; and it is easy to be seen, by those who are well versed in Scripture, that we have nothing but harmony on doctrinal matters in our services, which, after the manner of the parables of our Lord, do harmonize with one another; and which, in this case, is manifestly shown from the Scriptures and facts already advanced; and now, more especially, may be illustrated as follows.

. The baptized are all ceremonially members of Christ, and partakers of Christ *in the sense in which the Israelites were*, when having partaken in the sacraments it is said, they "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that Rock which followed them, and that Rock was Christ;" and each of the baptized is a "child of God" in the sense in which the Israelites congregationally were the children of God when they entered the wilderness, and were recognised by Moses as the Lord's family; and each baptized person is an "inheritor of the kingdom of heaven," or visible Church on earth, in the sense in which the Israelites were, when, as "the Lord's people," they were in church fellowship with one another, and partakers of the sacraments which were celebrated among them all; and in no higher sense are we inheritors except as by faith any of us may be looking forward, as some of them were, and longing for the promised rest. For we have seen that "with many of them God was not well pleased," and that they were overthrown and perished in unbelief; and we have also seen that this very "kingdom of heaven," which all baptized persons do inherit so long as they are in church teaching and fellowship, is the Church

universal on earth; and that its members are the good and bad together, as declared by Him who cannot err, just as tares and wheat in a field, and good and bad fishes in a net, are mixed and found together. And, therefore, although we have availed ourselves of that just criticism of Mr. Biddulph's, in hope that it may be duly regarded as an authority highly to be prized, we venture to express our conviction that we have now presented a fuller or more enlarged view of that strong and striking part of the Catechism; and that it, and the phraseology of our services generally, so viewed, are right, and the doctrines right; and that the whole together are exactly adapted for the Church of the Lord, which is "the kingdom of heaven," whose subjects are mixed; some of them good and some of them bad, and such must needs be their case, so long as this wilderness state of the Church shall continue. (Isa. xxxv. 1; lxiv. 10. Rev. xii. 6, 14.)

But lest a doubt arise in the mind of any reader, whether "the kingdom of heaven," in our Lord's parables and in the Catechism, be the same and of the same import, we remark, that *the doctrine* is certainly one; and which is capable of proof: not only from the parables generally in St. Matthew's Gospel, but from such a scripture as the following:—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John xv. 1, 2.) The metaphors or figures, indeed, are different; but they set forth the same truths, and lead to the same results. The branches in Christ which bear no fruit, are those who are grafted into Christ's Church by

baptism and the Lord's Supper, one or both; like many of the Israelites, and many of John's disciples, and many of the Church of God, from the beginning until now; like the tares in the field, and like the bad fishes in the net—so found in the Church of Christ; and, *in that sense*, in Christ, who bears the Church; and yet are fruitless. But these are those who are only professedly and outwardly in Christ, i. e. in his Church; whose standing is only in the sacrament or sacraments, without 'the Spirit of Life' from above; and, therefore, these the Father taketh away—rejecteth. And this is the harmony of the Scripture testimony, and for that reason must be right. For might it be supposed that these fruitless branches represent persons to be in Christ in a vital sense, then would there be discrepancy of doctrine from our Lord, which is impossible. In other words, it is impossible that those who are partakers of the *life* of Christ, who are meant by the branches in him which bear fruit, should ever be cut off,—purged they must be to bring forth more fruit; but taken away never. We say never, because Christ has said it! He who is the true vine, bearing and giving life to his true members, is also the Good Shepherd who careth for the sheep; as he says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man (or any power) pluck them out of my hand. My Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." (John x. 27—30.)

"The Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb.

xiii. 20), here refers to that covenant, and pledges the unity and omnipotence of the Father and the Son, upon that covenant, unto the sheep of his pasture, *that not one of them shall perish.* If, therefore, it be impossible that he should speak untruly, it is certain that not one of all those, who are his really, can perish, and that those who are as goats among the sheep, or as fruitless branches in the spreading tree among those branches that bear, and those only, are to be rejected or taken away. But he tells us expressly, that such there are and will be; a mixture of good and bad now, and at the end. And, therefore, as we have seen, so we conclude that, among the baptized who before men maintain a fair show or outward standing in the Church of God, there are the natural and the spiritual; those who are born to the Church only, and those who are born unto God also.

Wherefore *as* our Lord, by many examples, presents to us the same doctrine, and the same view of his Church—both as to its state generally, and its members in particular—whether its rise, or progress, or end, be regarded; *so* we are bound to entertain the same with respect to all our Church services; and it is now submitted that the strongest passages are to be legitimately understood upon this principle; and, further, that if such be our Lord's doctrine, then, upon the authority of the sixth Article, they *must be so interpreted;* and cannot be set up against Scripture without, at the same time, opposing that Article also, nor insisted upon in the highest sense which can be put upon them, without setting up the Church in opposition to her Lord.

"HOLY SCRIPTURE *containeth all things nece*

to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be received as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church." —*Art. VI. of the Church of England.*

Now, we submit, that the preceding pages contain evidence, that "spiritual regeneration," as being necessarily effected in the Church by baptism, "is not read in Holy Scripture, nor may be proved thereby;" and that the birth of members unto the Church by the sacrament of baptism, which is spiritual in its signification, "is read therein, and may be proved thereby;" and further, that spiritual birth unto God "is read therein also, and may be proved thereby," but never otherwise than from the Lord, or as he himself said, "from above."

But it has also been shown that the Church of the Lord, or "kingdom of heaven," on earth, consisted ever of the baptized or discipled, and that these were always, as now they are, a mixed community of spiritual persons and of those who are not spiritual; of believers and of unbelievers; and therefore, "it is not to be required of any man that it should be believed as an article of *the faith*, or be thought requisite or necessary to salvation," that the Church possesses any such power as to confer that which "is spirit," or spiritual, by her sacrament; or that any such effect *necessarily* takes place in connexion with the administration of baptism, except only as the Lord, who is merciful and gracious, shall at such time give "the

inward and spiritual grace," or birth, which is "not of the will of man, nor of the will of the flesh, nor of blood, but of God."

While, as it has been demonstrated from Holy Scripture that the Church of God, or "kingdom of heaven" on earth, ever has consisted, and now does consist, of those who are spiritual and of those who are carnal; of those who are born unto God by the Spirit, and of those who are born unto the Church only by an ordinance of the Spirit, it is to be required of every man who calls himself a Christian, that he cordially believe the reality of the believer's birth unto God; and also the importance of the sacrament of baptism in the Church, by which, in the Lord's name, she receives her members upon a confession and profession of repentance towards God, and of faith towards our Lord Jesus Christ, though they be—as the tares and wheat, the good and bad—but a mixed community.

That which appears to justify the conclusion to which we thus come respecting our scriptural standing in the sacraments, and which seems also to be in perfect agreement with the views herein generally maintained, is the *mode* of receiving the child or person baptized. It is not into the number of the chosen or saved that the reception is given, for there is no authority from the Word of God for so doing; but it is "into the congregation of Christ's flock." While the prayer is, "that the baptized may receive the fulness of God's grace, and ever remain in the number of his faithful and elect children;" than which, as well as the Catechism generally, nothing can more entirely coincide with the Scriptures, and the views presented

therefrom, to this point,—that the membership, and adoption, and inheritance, named in the Catechism, are congregational; while, being admitted to Church privileges, we are directed and urged to seek all that can be meant by the same terms in their highest acceptation,—that, according to St. Peter's rule, we should give all diligence to "make our calling and election sure."

Moreover, it may be argued, that as in any other state than that in which the Christian Church has ever been, and now is, it would fail to answer to our type, the Church of the Jews: so would the warning and exhortation of the passage (1 Cor. x. 11) which we have kept in mind, in such case, be the less pointed, and consequently the less powerful.

We do not say for a moment, that the state of the Church at any time, and at this more especially, ought not to be the cause of "mourning and lamentation," of deep and unfeigned humiliation before God—for we insist that it ought; but we say this also, that it must needs be according to the sure word of the Lord; for that, could it possibly be otherwise than his righteous wisdom has determined, and his word has foretold, it might engender among the faithful, "whose names are written in the Lamb's Book of Life," a spirit of self-complacency, and of less watchfulness, and thereby expose them to greater evils and heavier tribulation. Whereas now, according to the gracious design of God our Saviour, its very state suggests that constant self-abasement and lying low before God; and, that continual earnest seeking after personal purification and righteousness, through the blood and atoning sacrifice of the Son of God; and, that fervent prayer and

supplication for strengthening with might by his Spirit in the inner man, in order that such justification and sanctification in the name of the Lord Jesus, and by the Spirit of our God, being vouchsafed,—they may stand against, and in spite of, all surrounding and abounding evils;—and thus to secure also, if it be possible, that the individual who *thinks* his standing to be right in the sight of God and man, may take heed that it really is, and that he may not only imagine to himself that he stands, but find of a truth that he shall to the end stand, and not fall.

Thus viewed, it cannot fail to be seen, that holiness is promoted to the glory of the God of all grace, *among the saved;* while the general Church of Christ is presented from the Scriptures, and by facts, according to what it ever was, now is, and inevitably must continue to be, until the time of the end. (Luke xvii. 26—30.)

In concluding this part, however, it may be desirable to present, in fewer words, the substance of the preceding pages.

First. Since the Scriptures show, that Israel were partakers of the one sacrament of Christ, both men and women, and children; and, that John the Baptist and the disciples of our Lord, with regard to it—baptism to which our attention has been specially directed—acted in the administration of it, both as regarded characters and persons, upon principles precisely analogous: it follows, that we, ecclesiastically and nationally, proceeding upon the same principles, cannot be in serious error, and can but be, at least, mainly right; and therefore, that whatever be the failings and sins of our ministers and members besides,—though many be like those rebels that perished in unbelief in the wilder-

ness, while many are faithful like those that entered Canaan,—there can be no just ground of complaint; and there is no scriptural ground of objection against our Church-standing, because we exactly answer to the Apostle's description of our types.

Secondly. And since the Apostle declares, that the baptized Israelites "ate also the same spiritual meat, and drank the same spiritual drink, for they drank of that spiritual rock which followed them, and that rock was Christ;" and since stronger expressions to denote the reality of the sacraments need not or cannot be used; for indeed such and such only are suitable when God's sacraments to his own children, and not as to unworthy members of his Church, are considered; and since the language in use among us, whether it relate "to the grafting of the adult into the body of Christ's Church," or to "the regeneration of the infant with the Holy Spirit"—for it is the ordinance of the Spirit which is administered—is only of the same order and power as the Apostle's, and is evidently the right language and the very proper expressions to be used, because the former was, and this is, the language adopted by and for the use of God's Church, for the benefit and comfort of his children; and since weaker expressions would be out of place, because the Church is like her Lord, the same under every dispensation, essentially at unity with herself, and can adopt no word unsuitable for her own use:—so in these particulars also, our Church standing must be right and good—agreeing with the types, and the word of the Lord.

We have heard it urged, indeed, that although the parallel is correct as regards the sacraments and

services to congregations: yet, that there was no such application of them to individuals as is practised among us. But this is only assertion without proof: as, therefore, the *onus probandi*, in this case, belongs to the objector; we are bound to urge the position and probable practices of the Church through all ages, in support of what is now scripturally done, until the proof is brought forward, and established.

Thirdly. Although, if other language might be used at discretion, it would the rather be applicable to an unbelieving, and disobedient, and gainsaying people, who are in the Church though not of it; yet it cannot be done, unless the Church would un-church herself; because, she can minister no other sacrament than her own, and in no other manner than becomes her Lord. She must not stoop down to suit herself to unbelieving man, but lift him up, if it be possible, to her own proper state. Here, therefore, it may be repeated, that a stricter discipline, with regard to characters and persons is needed; and that the administration of baptism, in full congregation, as a Church sacrament, which the rubric or heading of the service so reasonably and beautifully enjoins, is most desirable. Yet, it must be insisted upon, that the language of the service cannot be enfeebled without danger, nor be essentially different from what it now is, inasmuch as it must be the voice of God's Church to his children, and that God must be true to *them*, though multitudes connected and mixed with them, be found liars. (Rom. iii. 4.)

Fourthly. Nor let us be stumbled or offended at the thanksgiving for the greater benefit; when, as we have seen, the less, in so many cases, is only bestowed; but let us look to our types, and learn that no other state

is to be expected, and that however guilty and inexcusable the Church generally is, as Israel were, such must needs be the condition of it to the end. And therefore, as Moses, Aaron, and Miriam, and Caleb, and Joshua, gave thanks for, and worshipped with, all the multitude, because of God's deliverance and baptism, of which they were all partakers—though many of them afterwards perished in unbelief—and because nothing less became them, for they were all in, and some of them truly of God's holy Church; so it behoves us to give thanks for, and to worship with, all who come to the sacrament,—which the Lord by his invitation made open to all comers,—not knowing who or how many of them all shall perish in unbelief; but sure that some of them, like those just named, shall be valiant for the truth, and give glory to God, and that they must not be passed by; nor the Church cease to keep up this ordinance of God, but be constant in blessing and praising him in the use of it, for the birth, and life, and hope, and salvation of her children.

Fifthly. Therefore, if any Church or any set of persons maintain, that baptism was never intended to be administered to the many—the parents and the children—or that more is effected necessarily by our baptism in particular, with regard to spiritual regeneration, than is clearly taught by the Apostle when referring to Israel's baptism in the sea, as a type for the Christian Church, and which is one of the figures on which our whole service is based; or, if it be denied that our Lord's parables and statements of doctrine, with regard to a church standing, comprehend the spiritual and carnal, the wise and foolish, the good and bad; then with all kindness, but with firmness and

entire assurance, it must be asserted, that such Church or such men, in that respect, are in grievous error. But it is not intended unnecessarily to write controversially. It is rather intended only to set forth the truth. And, therefore, with this brief allusion and testimony respecting those who may be in error, on a subject so important to the well-being of the Church of God: and, heartily desiring "that all those who profess and call themselves Christians may be led into the way of truth," we forbear. But having done our best to mark the difference between Israel and the Egyptians, the baptized and the unbaptized, and thereby to show, what it is to stand rightly in the Church of the Lord, in the sight of men; it shall now be our best endeavour to demonstrate from Holy Scripture, and to draw out the *meaning* of our second, and perhaps, more important proposition.

THE CHURCH OF THE LORD.

WHETHER WE HAVE A COMPLETENESS IN CHRIST, IN THE SIGHT OF GOD WHO KNOWETH OUR HEARTS?

There is so intimate a connexion between this and the former proposition, that it is next to impossible to discuss either separately. And yet, contradictory as it may seem at first view, there is no connexion *necessarily* between the former and this,—for it has been shown, that all that is meant by the former as regards many, may be exemplified without the latter,—but between *this* and the former there is a necessary and most intimate connexion; because, whosoever finds acceptance in Christ, cannot fail, without fearful disobedience, to have complied or to comply with Christ's command.

If, then, we shall succeed to explain and illustrate this second more important proposition, we shall also throw additional light on the former; for, as we unavoidably entered much upon this whereby to explain the better or more fully the other; so we shall be led perhaps, before aware of it, and of necessity, to enlarge upon it, when we use our best endeavours to go fully into this.

To present the ground of our standing and completeness in Christ, and to mark the difference which

grace effects between man and man, we can but again have recourse to Scripture. Therein the two states, the spiritual and carnal, are contrasted; not with a view to raise an hypothesis, to show what might be; but to state a fact, and to show what is; that, not so much *without* the Church; but rather within, and consequently among the baptized there were two classes, essentially differing the one from the other; and, possessing or not possessing that, wherein the difference consisted. To such the Apostle directs our attention.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. ii. 14, 16.)

By this scripture we learn that the natural man, with all his natural powers and endowments, is not only ignorant of spiritual things, but altogether incapable of receiving them. He is so entirely without the faculty to discern and appreciate them, that "they are foolishness unto him." The wisdom and power, which are manifested by the Gospel to others, are to him, in his state, but a manifestation of folly and weakness. The reason is obvious; they are discerned and understood only by the spiritual, and he is not spiritual, but natural.

And how unspeakably important, and yet how striking and simple, is the fact here stated! It is this. As the child unborn can have no apprehension

of the natural things to which it shall be born; so the man not born of the Spirit, can have no discernment of spiritual things until by the Spirit he is born to apprehend them. "But he that is spiritual," or the spiritual man, "judgeth all things." He is just the opposite of the former. He has the faculty to discern and understand the spiritual man, and his spiritual things; and the reason here also is equally plain; he is born of the Spirit, and is spiritual; and therefore he discerns them. So, likewise, does every one, more or less, who is so born; because, by this birth he has new powers, nay, he has a new mind given him, or, more correctly, a mind for new and spiritual things. (Rom. vii. 25.) For whilst the Apostle challenges all besides, as having not this knowledge, saying, "For who hath known the mind of the Lord, that he may instruct him?" he claims this very thing in behalf of all who are spiritual, adding, "But we have the mind of Christ."

Now, the contrast of the characters here depicted appears to be two-fold. It regards persons; it also regards states. The natural man is common to every person, to the wise and to the foolish, to the learned and to the unlearned; but the spiritual man is peculiar to the Christian indeed. The first, or natural man, is of the earth, earthy; the second, or spiritual man, is of the Lord from heaven. The one is a living and reasonable soul, the other is more—he is quickened also. (Ephesians ii. 1.) And, "as is the earthy, *such are they that are earthy;* and as is the heavenly, *such are they that are heavenly.*" (1 Cor. xv. 48.)

The natural man then has simply his standing in the first Adam, but the spiritual man has his standing in

the second, which is Christ; and the likeness exists in the new creation state. Christ is from above. He came down and took our nature into personal union with his Divine nature. He did not cease to be God the Son when he became the Son of Man; but then he became IMMANUEL, "God with us." And, as he took our nature, and became "bone of our bone, and flesh of our flesh," being, according to his Divine power, likewise "a quickening Spirit;" *so* he gives to us who, of our earthly parents, are only natural, of his Divine nature, which is spiritual. And the likeness is perfect in kind; the unlikeness existing, because of the difference of measure, and because he is the Creator, we the created. He, first Divine, for in the beginning, "before the foundation of the world," "he was with God, and was God" (John i. 1), and then human; for, "the WORD was made flesh, and dwelt among us." (John i. 14.) We, first natural, "of a reasonable soul and human flesh subsisting," and then spiritual, "born of God." (John i. 12.) He possessing all fulness, "the Spirit without measure," and our very nature, "yet so as without sin;" we, remaining what we always were by nature; but receiving a new and spiritual nature; and of his fulness receiving also in measure daily, and "grace for grace:" so that, while the contrast exists between man and man,—one being natural only, and another spiritual,—it also exists in the person of the latter, who, according to his measure, is made like unto Christ; or being natural as of the offspring of Adam, he is also made spiritual by his standing in Christ, being begotten again, and born of that incorruptible seed which liveth and abideth for ever,—born from above,—"born of God."

This, then, is the man who is described by the scripture before quoted (1 Cor. ii. 15), and, "he judgeth all things."

Here it may be desirable to notice, that the Greek word, which is rendered "discerneth" in the 14th verse, and "judgeth" in the 15th, is the same in both; and which, if it be rightly rendered in the former, should rather be the same in the latter; which, as it appears most consonant with the Apostle's meaning, will also help us the better to establish the view now presented, and which we believe to be the truth as it is in Jesus.

"The *spiritual man* who discerneth spiritual things, is himself discerned of no man." The new birth or holy seed in him alters not his outward appearance, makes no change of his person to the natural eye. As Christ, who was God in our nature, could not be seen or known otherwise than as a man, except by a special revelation from above, so neither can the new man, created after his image in righteousness and true holiness, in us. Hence neither in Christ was, nor in us is, the spiritual man discerned by any man who is natural, and not spiritual. But by him that is spiritual he is discerned or apprehended, and every one that apprehendeth him, and his spiritual things, is blessed. It is with him as it was with Peter, when he confessed that he believed "Jesus to be the Christ, the Son of the living God;" both as to the cause and the effect. "Blessed art thou, Simon, son of Jonah; for flesh and blood hath not revealed it to thee, but my Father, which is in heaven." (Matt. xvi. 17.)

The cause of such confession, is the gift from above, and in nothing belonging to flesh and blood. And

the gift is of the Spirit from the Father and the Son, and the effects follow. Then is there power to discern, and to acknowledge, and to glory in Christ; to know, and love his people, and their spiritual shings; to sit in heavenly places, and to rejoice together with them in Christ Jesus, according to that union which exists, and that communion which is precious between the members and the Head, even as it is written, "He that is joined to the Lord is one spirit" (1 Cor. vi. 17), and these are the effects; and those to whom they are common are blessed, as Peter was.

Let it also be here observed, that that which is usually attributed to the Spirit, as the great communicator of life to the soul, is here expressly ascribed to the Father. Our Lord does not say *from* my Father, but (ἀλλ' ὁ Πατήρ) "but my Father." In like manner it frequently occurs that the same communication of life or grace to the soul, is ascribed to the Son, exalted at the Father's right hand—and comforting facts are these—showing, that while one person in the blessed Trinity is emphatically the Creator; and another, emphatically the Redeemer; and another, emphatically the Life-giver, and Sanctifier; yet, that what one is, the other is; and because each office, of each person, is performed as in Trinity. Hence, while the Father gives the Spirit, and the Spirit is sent by the Father and by the Son, that same Spirit giveth to profit withal, "dividing to every man severally as he will." While "in this Trinity none is afore or after other; none is greater or less than another. But the whole three Persons are co-eternal together, and co-equal." The gift, however, is always from above; and, may we not say, that however expressed as being bestowed

by the Father, or by the Son, or by the Holy Spirit, is always from the Father, through the Son, and by the Holy Spirit. And thus is it with every one that is spiritual—he is blessed of God from above.

Another reference to the chapter from which our thoughts are chiefly derived, that we may compare text with text, and observe the point and bearing of the whole in its connexion, seems desirable; and is, perhaps, needful unto the further confirmation of the doctrine now advanced. In 1 Cor. ii. 9 there is a quotation from Isaiah lxiv. 4, not as to the exact words, but the sense, "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that *love* him." The word in the Prophet is "*waiteth*," which, therefore, is of similar import with "*love*." And who waited for Jesus? Simeon and Anna waited for him, for the Spirit had taught them to wait; and it was given to them, by the Spirit, to discern the Lord's Christ; nay, "it was revealed to Simeon by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." They had not waited any more than others, who waited not, but for this;—it was given them of the Spirit to wait. So also was it afterwards with those that obeyed his commandment, and waited for a further manifestation, and probably a greater power, of the same Spirit; for, when Jesus had fulfilled his ministry, had died and made atonement for sin in his own precious blood, had entered the grave, and risen triumphant from the dead, he gave commandment to his disciples to wait; and on those who waited came down the gift of the Holy Ghost, and therewith, "the knowledge of the mystery

of God, and of the Father, and of Christ," and of all spiritual things; yea, of those very hidden or secret things which a prophet's eye had not seen, nor his ear heard, nor his heart conceived; for it is written, "But God hath revealed *them* unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And that the Spirit is given to us, and abideth in us, the Apostle argueth to prove. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Yet, if the spirit which is of God be in the man, then he knoweth; and this also is asserted; —"Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. ii. 9—13.)

Hereby we are not confusing human skill and knowledge with that which is Divine, as if we would speak of the philosopher, as of a fool; or of the learned, as of the ignorant; but we are distinguishing between what is only natural, and what is really spiritual; and we do not deny either the one or the other, in all its power, and variety, and usefulness, and importance. But we affirm, with the Apostle, that the natural man—with all the powers and acquirements of a superior mind, by which he can penetrate the things of his fellow-man, and discern all things with which intelligent man is conversant, whether they be things of the heavens above, or of the earth beneath—cannot, by means of any or of all, or by any act or skill of man's

device, discern or understand anything of the greatest, or of the least of the spiritual things of God, for they are alone of the Spirit of God, or by God the Spirit, of whom he, being only natural, is not born. Such a man must needs follow the example of a master in Israel, and say, "How can these things be?" (John iii. 9, 10.) But he that is spiritual knoweth them.

There seems only to be one thing more required, and then we shall return to some connecting thoughts, which will not only discover the bearing and application of the preceding statements, but will also show the unity of the subject. This one thing is, to inquire yet more closely, and to distinguish yet more clearly, who the *person is that is* HERE MEANT *by the natural man.* He is certainly not the individual who, like the Jew, is offended at the cross, and spurns and despises the disciples of Jesus; nor is he the person who, like the Greek, esteems the simplicity of preaching Jesus Christ and him crucified to be foolishness, and ridicules and turns his back; for these, with all of every name and nation, among whom Christ is not received or not named, "*are without,*" and not the Apostle nor we, but God judgeth them. (1 Cor. v. 13.) But the *person meant,* is, any or each individual who, though born and grafted into and identified with the Church by baptism, and in profession, is not born of the Spirit to stand accepted, and complete, and justified in Christ, but has his standing in the first Adam only, possessing a reasonable soul, which is the mistress of the intellect and the affections, and of the powers and movements of his material body, while he has not the Spirit; and who, so long as he has not the

Spirit, is in danger, and may perish. For of such a one our Lord himself speaks, and makes him the subject and the occasion of warning to the children of men,—" I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell,"—" is able to destroy both soul and body in hell." " Yea, I say unto you, Fear him." (Luke xii. 4, 5; Matt. x. 28.)

And with this the Apostle's statement exactly agrees when he says, " Now if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) All he is, and what he is besides, if without the Spirit, must perish. How momentous and important, then, is the inquiry—Have I received the Spirit?

It suggests the need of a further delineation of the spiritual man also; a description of who and what the man is who has the Spirit. He is that person—any individual—in whom the Spirit dwells, who is inwardly renewed in the image of him who created him, whose " body is the temple of the Holy Ghost, which is in him." (1 Cor. vi. 19.) He came into the world as every other person; " that which is born of the flesh is flesh," or fleshly, material, and sensual; but " that which is born of the Spirit is spirit," is an addition to his person, over and above what nature gave him. As from the earthly parent there proceeds what is natural, so from the heavenly Parent there comes what is spiritual. Hence, as he partakes wholly of the nature of the first Adam, whose offspring he is, and more or less is intelligent and affectionate, powerful, and uniform: so he is made a partaker of the nature of the

second Adam, the Divine nature (2 Pet. i. 4), is born of God; and more or less has the mind and the love, the power and beauty of Christ, in him and upon him; "for as Christ is," in perfection and fulness, "so are we," in likeness and measure, "in this world." (1 John iv. 17.) And this is vital union,—union with Christ; life eternal commenced—given; and the man to whom these things refer, can never perish. It is not said at any time that he can be destroyed in hell, but the reverse: it is sweetly brought to our minds by means of a prayer of St. Paul's, that he who is spiritually born shall be preserved and perfected. "And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." A prayer which, whenever adopted after this Apostle's example, cannot fail of a gracious answer. We do not say so upon any confidence in the best of men, but upon the faithfulness of the blessed God: who, as well as by the promise made to the faithful seed, is pledged in this behalf. "Faithful is he that calleth you, who also will do it." (1 Thess. v. 23, 24.) Every one, therefore, who is thus created in Christ Jesus; who, besides the soul and body of the natural man, has received, by second birth, that which "is spirit," is a partaker of the Lord's commanded blessing, which is life for evermore. (Ps. cxxxiii. 3.)

Moreover, all this is in perfect harmony with the scripture with which we commenced this part. The man who, according to our Lord, may perish *body* and *soul* in hell, is the natural or soul man (ψυχικός ανθρωπος, 1 Cor. ii. 14) meant by the Apostle: and the man who shall be preserved, *spirit*, and *soul*, and *body*, blame-

less, is the spiritual man (πνυματικός, v. 15), or the man who is born of the Spirit; who, having borne the image of the earthy, as did also the Lord, shall likewise bear the image of the heavenly in the day of the Lord: for . . . . "we look for the Saviour, the Lord Jesus Christ, from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." (Phil. iii. 20, 21.)

To obviate objections, it may be important to remark, that the Apostle's description of the man who is to be "preserved blameless," whose constituent parts are "spirit, and soul, and body," is not a description of the constitution of every man whereby he is distinguished from the brute creature, and by which his superiority over the creature is shown; for his superiority over the brute creature is manifest, though he have not the Spirit. Throughout Scripture it is found, that with reference to man, the words spirit, soul, mind, life, &c., are used synonymously, and as if promiscuously, and yet separately; each denoting his superiority, and marking his immortality; as "the first man, Adam, was made a *living soul*" (1 Cor. xv. 45), which soul, or mind, or spirit, is his reasonable faculty; and, as before said, is the mistress of the intellect and the affections. Nor can intelligence and passions be denied to any man who has a soul, nor the brightest intellect and tenderest affections to many; but of such the Holy Ghost speaks, contrasting them with others—"These be they that separate themselves, *sensual, having not the Spirit.*" (Jude 19.)

But the man whom the Apostle describes, is he who has received the Spirit, and to whom applies those words

—"spirit, and soul, and body," not as used synonymously, and as if promiscuously, and yet separately, but as used distinctively, and yet together; for which reason he is said to be renewed in the spirit of his mind (Eph. iv. 23); the spirit which he has received, being sustained by the renewal of the Holy Ghost; which spirit, therefore, is that inner or new man to be renewed day by day (2 Cor. iv. 16); and to be strengthened with might by the Spirit. (Eph. iii. 16.)

It should be observed, also, that the Apostle's prayer consists of two parts, first, "The very God of peace sanctify you wholly;" not make more holy that incorruptible seed which is in you, but sanctify you wholly, set apart, make holy *the whole man*, whose body and soul do yet need sanctification, in order that, as devoted things, they may be offered daily, according to the word, "a living sacrifice, holy, acceptable to God" (Rom. xii. 1): "for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 20.)

Secondly, for preservation of the entire person, that "your whole spirit, and soul, and body, *be preserved blameless* unto the coming of our Lord Jesus Christ." In the latter, as it appears to us, the great stress lies; for, when the God of Peace has vouchsafed the Spirit, without which there can be no sanctification, then may the crucifixion, and dying or bringing under of the old man, or Adam nature, be effected. "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. viii. 11.) And if the crucifixion and death of the old nature be effected, it is

anticipating the resurrection life in Christ Jesus by an act of faith, whereby the seal of righteousness is obtained, and the preservation prayed for, secured, by the promise of Him who cannot fail. "Faithful is he that calleth you, who also will do it."

Now, this special work of Christ in us, and our vital union with him, we believe to be of the nature described; but it is for *the thing* we would earnestly contend, rather than for the terms used; at least, we would not so contend for them as to throw a doubt or suspicion on the Christianity of dear brethren, who, however scriptural those terms are, may find it difficult to admit or adopt them, as we have done. If, then, they allow and maintain the Spirit's work and inhabitation of the believer in Jesus, which is *the thing* we shall willingly yield to them, even as we claim for ourselves, a choice of scriptural terms by which to express themselves, and a selection of scriptures by which to maintain and confirm the doctrine. But this we must earnestly contend for, that the new man, however defined, is essentially distinct, though in personal union with the old; which, maintained and fully allowed, it may be permitted to speak of a new principle, mind, heart, given; or of the change of the mind and heart, by the Spirit; all which, and many other similar expressions, are strictly scriptural; and, among true disciples of our Lord Jesus Christ, are properly used, and are to be lovingly received, without doubt, and with sure confidence. The only difference which here it may be proper to notice, is this—There is something beyond what seems to be conveyed by such a description, presented to our understanding by other scriptures, which, whether it concern the beginning,

or increase, or consummation, is more definite and distinctive in our judgment, and more satisfactory with regard to that thing, which, in itself, is so momentous—that without it, there is no salvation.

Wherefore, though we have cheerfully and heartily made the above concession to dear brethren in the Lord, and from a conviction of the justice of so doing, yet we decidedly prefer the terms before mentioned, and think there are weighty and sufficient reasons to be urged for so doing.

Any mode of expression which is short of the strength and fulness of Scripture, is generally ambiguous; and the sense in such case is easy to be evaded. For this reason, such a mode of expression is not unfrequently adopted by those who attach a very different meaning thereto than the orthodox writer or speaker, when using them, intends. This fact should suggest to our minds the importance of exercising the greatest care in selecting and using the most decided and unequivocal terms by which to define and set forth true doctrine; and not that we should be content to hold and believe that doctrine, while teaching it in such manner as to admit of evasion. It is on this ground that the well-defined statements of doctrines in our articles and creeds are so invaluable; invaluable unto faithful preachers, not only for learning and instruction, but for bulwarks and defences, to which they can resort and appeal, when assailed because of the truths of Scripture which they believe and maintain; invaluable also to private Christians; standards to which they can appeal, when, alas! it is sometimes found to their sorrow and loss, that their appointed teacher does not preach according to the lively oracles

of God. But it is intended to limit our ideas to those more especially who dislike the doctrine of Scripture respecting the new birth of the Spirit; who, while they, perhaps from necessity, make use of such phraseology with respect to it, as is equivocal, or such as, though it be scriptural, is not fully so, or contains not the whole strength of Scripture; yet adopt it with very different views, and attach to it very different ideas to those which are entertained by them who truly believe the doctrine.

To illustrate our meaning, and to show at the same time how great the importance, of clear and well-defined terms, is,—terms which carry with them the force and full meaning of Scripture as to the thing,—it may be allowable to present a page or two from history, containing information which in itself is not without interest, while it will be found pointed and applicable to the subject before us.

"The politic and crafty Arians in the time of Constantine, pretended that they had no quarrel with the doctrine of THE TRINITY itself, but only were aggrieved at the novel and unscriptural words, such as ὁμοούσιον, consubstantial, &c., which the Council of Nice had used to express it by. These, they said, were dividing terms, and the cause of all the quarrels and combustion; and therefore they urged the removing those terms, as the great stumbling-block, out of the way, that the peace and unity of the Church might follow upon it.

"But Athanasius, and other wise men, easily perceived whither this sly stratagem tended; being very sensible that their design was not against the bare terms, but the truth itself, and therefore they always

stoutly and zealously opposed it. Nor could the Arians ever gain this point upon the orthodox, till at last, in the Council of Ariminum (an. 359), by great importunity and clamour for unity and peace, they were prevailed upon to sink the word consubstantial, and draw up a new creed without it, *yet, as they thought, containing the very same doctrine*, and in as full terms as could be expressed, *save that the word consubstantial was not in it.* But here it must be owned, that these bishops were wanting in their zeal, as they themselves were quickly after convinced. For no sooner was their concession made, but the Arians immediately gave out and boasted, over all the world, that the Nicene faith was condemned, and Arianism established in a General Council, though nothing was less intended by the orthodox bishops who were present at it. But now they were sensible they had made a false step, by suffering themselves thus to be imposed upon by designing men. They now saw that they ought to have stuck to the Nicene terms as well as to the faith, since the faith itself so much depended on them. They now began to complain of the fraud, and asked pardon of their brethren for their want of foresight and caution in a case so tender and material. Jerome, who gives us this account of the whole transaction, from the acts of the Synod and other records extant in his time, brings them forward as making this apology for themselves. 'The bishops,' says he, 'who had been imposed upon by fraud at Ariminum, and who were reputed heretics, without being conscious to themselves of any heresy, went about every where, protesting by the body of Christ, and all that is sacred in the Church, that they suspected no evil in their

creed. They thought the sense had agreed with the words, and that men had not meant one thing in their hearts, and uttered another thing with their lips. They were deceived by entertaining too good an opinion of base and evil men. They did not suppose that priests of Christ could so treacherously have fought against Christ. In short, they lamented their mistake now with tears, and offered to condemn as well their own subscription as all the Arian blasphemies.' Any one that reads Jerome carefully, will easily perceive that these bishops were no Arians, nor ever intended to subscribe an Arian creed; but their fault was want of zeal in parting with the Nicene creed to take another instead of it, *without the word consubstantial,* which though they subscribed, in the simplicity of their hearts, as an orthodox creed (and indeed the words, as Jerome describes them, in their plain sense, are sound and orthodox, as he says in their excuse), *yet the Arians put an equivocal and poisonous sense upon them,* giving out, after the Council was ended, that they had not only abolished the word consubstantial, but with it condemned the Nicene faith also; which was strange, surprising news to the bishops who had been at Ariminum. Then, says, Jerome, '*Ingemuit totus orbis, et Arianum se esse miratus est.*' The whole world groaned and was amazed to think that she should be reputed Arian. That is, the bishops of the whole world (for there were three hundred of them present at that Council) were amazed to find themselves so abused, and represented as Arians, when they never intended in the least to confirm the Arian doctrine. But now, by this the reader will be able to judge what kind of zeal the

Christian Church required then in her clergy, viz., that they should not only contend for the faith itself, but also for those Christian forms and ways of expressing it, which had been composed and settled in general councils, as a barrier against heretics, the giving up of which to subtle and dangerous adversaries, would always give them advantage to make fiercer attacks upon the faith itself, and prove destructive to the Church's welfare; as those bishops found, by woful experience, who were concerned in the concession made at Ariminum. It is candour, indeed, when *good* men are divided only about words, to bring them to a right understanding of one another, which will set them at peace and unity again; but it is tameness to give the main bulwarks of the faith to fallacious adversaries and designing men, whose arts and aims, however disguised, are always known to strike at the foundation of religion. And therefore, though no man was ever more candid than Athanasius towards mistaken brethren, yet neither was any more zealous in opposing the arts and stratagems of the Arian party; always sticking close to the definition of the Nicene Council, and never yielding that any tittle or syllable of that creed should be erased or altered."*

The doctrine referred to in the extract now before us, is the fundamental doctrine of the Holy Trinity; and that which is treated upon more especially by us, is the doctrine of the new birth unto God; which, it may safely be said, is near akin to the former. As, then, the consent, not only to use those terms which seemed to express the doctrine of the Trinity, and

* The Origines Ecclesiasticæ of the learned Joseph Bingham, book vi. c. 3.

which, with good men, were understood really to be correctly expressive of it, but, to give up the use of those stronger and unequivocal terms which had always been allowed to signify the equal power, dignity, and glory of the Father, and of the Son, and of the Holy Ghost, was found to be so injurious and grievous in the effect; so we fear and apprehend the consequence of adopting the general, equivocal, and weaker terms, instead of the more special, decided, and forcible, which the Holy Spirit has given to be expressive of his work in his temples, in those who believe in the Lord Jesus Christ, and call upon the Father through Christ, by the Spirit which is in them, is even now working injuriously, and may be found most serious, eventually, in the results.

By consenting, not only to those terms which, as we have said, dear brethren in the Lord use in a sound and Christian sense, but by consenting to be silent upon the Spirit's new creation—"that which is born of the Spirit is spirit;" "If any man be in Christ, he is a new creation;" "He that is born of God, his seed remaineth in him" (1 John iii. 9); and "He hath given us of his Spirit" (1 John iv. 13),—is clearly deserting our strong ground, and giving way to Arian, or even Socinian pretensions. For they have learned long since to adopt—putting, as the Arians of old, their poisonous sense upon them—many, and indeed perhaps most, of the phrases which have so generally obtained among us. They object not to hear, or even to speak of "Divine influences," "divine grace," or of the "divine blessing;" nor yet do they generally object to those innumerable phrases of an Evangelical character so much in use; for they can

accommodate them to themselves, and tolerate and pass them; nor is there any difficulty in this case, until you insist upon a work in the believer,—a work which denotes the agency of a person, the Third Person in the Triune Jehovah—such a work as implies, also, the drawing love of the Father, and admission to his favour through the atoning blood of Jesus Christ, by the quickening grace of the Lord and Giver of Life: but this or something equal to it being advanced, there are objections and insuperable difficulties, which cannot be overcome, and cannot be passed. Therefore is it the personality and agency of the Holy Ghost which is the great barrier against unsound professors, which is one of the grand bulwarks of our holy faith; and which, if we would keep pure and undefiled, we must be careful to maintain.

In like manner, if we do not only consent to the weaker and more indefinite terms, even of Holy Scripture, but give up the stronger and more definite, we yield advantage to those who, while they continually speak of spiritual regeneration, and earnestly maintain the doctrine of the new birth, insist that the Lord himself effects this in the Church only, at and by the Sacrament of Baptism; evading the absolute personal agency of the Holy Ghost, and his dividing, according to his sovereign pleasure, to every one severally as he will; and reducing this work of the Spirit to the effect of the sacrament administered in the name of the Lord: so that, by its administration, Omnipotence is at liberty to act; but by its ceasing to be administered, Omnipotence ceases to act, and, beyond baptism, regeneration does not proceed.

This is, indeed, a consequence which we would not

charge upon many who maintain the doctrine to which we object; but we mention it, because it is clear and inevitable, and serves to show how utterly untenable the doctrine of spiritual regeneration as being one with baptism, is, when gravely considered in the light of Holy Scripture, and brought to the touchstone of truth.

But that which we wish to press upon the attention of the reader, is a conviction that all those passages—which speak of renewal, or change, or all that in the estimation of good men may seem to imply the altered condition of the old nature, or the reception of new principles, new ideas, views, desires, and affections, as if any, or all of them combined, were the thing,—are so comparatively weak, and short of the force of Scripture, that any argument grounded thereon—if without the aid of those other passages, which, in our judgment, go beyond them, and are fully expressive of the true doctrine,—is powerless with opponents, and unsatisfactory to inquirers after truth.

The former will persist in attributing all that is here contended for, to the grace which they affirm ever accompanies baptism; or they will argue, that such things are afterwards produced by the power of moral suasion with which God has gifted his servants; and what with the grace said to be infallibly vouchsafed at baptism, and the moral suasion afterwards, it is manifest that in the estimation of these divines there is little need of the absolute agency of the Holy Spirit in effecting the regeneration or new birth for which they plead. While the want of pressing home, with all scriptural fulness, the true view of the Spirit's absolute work in the believer, affords in every such case the means of

evading and overruling that portion of truth which is advanced against them.

The inquirer hears these things; and because he is seeking after what is true, he cannot close his eyes against what he sees among the baptized, and what he reads in the Word of God, so as to receive and approve the interpretation, either of that word or of the services of the Church, by those who contend that baptism is spiritual regeneration; and although he discovers—when he hears of a change of heart, and of mind, by the Spirit; and of new feelings, desires, opinions, and affections, with new pursuits and new works—that there is truth, much truth therein; yet because he is an inquirer, and perceives much more in the Holy Scriptures which goes beyond these things, he cannot be satisfied. On the contrary, he is often discomfited, for when he contends for the truth as he has received it, he finds his arguments weak, ineffective, and inconclusive; not only against the opponent, for no argument without the Spirit's aid can convince the unbeliever; but weak and inconclusive to his own mind—persuaded he is, but not satisfied, not fortified, not settled. Then such is the struggling and fighting of his old nature, which he thought to be improved, and such the failure of his feelings, and best desires, and affections, that he begins to fear and doubt as to what, or whether any change has taken place in him or with him, and therefore it comes to pass that with all the truth he has, he is not satisfied.

Then, with regard to words, and sets of words, and scriptures. He hears the best of men speak of "the Divine blessing," "divine grace," "divine influences," &c.; and he knows the scriptures on whose

authority they are used. He knows, at the same time, that there is meant nothing but what is right, and sound, and true, and good. The same convey truth to his mind, afford him edification and consolation "in the name of the Lord Jesus, and by the Spirit of our God." But he comes into contact with others who use the same words and phrases, and quote the same scriptures, and he supposes mean the same things; presently, however, there is something dropped that startles him, something that grates upon his ear, and then something else; until, to his amazement and distress, he discovers that to the same words and phrases, and even the same scriptures, a widely different meaning is attached, a meaning which he inwardly and utterly abhors. Is he, then, to reject those words, or sets of words, or passages of Scripture, because others misuse and abuse them? Is he to be shaken at the awful discovery made, that sacred things become profane in the hands and lips of ungodly men? We trow not; but that he is bound to examine whether his own words and phrases are the best he can find and use; whether they define clearly what he means to convey; or whether they be equivocal, or that the meaning he attaches to them may be easily evaded. He is seeking to know what is true and right, and therefore does examine, and finds it even so; and because while they may not be unscriptural in any respect, and are sometimes the pure words of Scripture, and cannot, therefore, be erroneous in the meaning attached to them when used by godly persons, yet that they are not fully expressive of what is intended to be taught, and Holy Scripture contains what is, and therefore he is, on this point also, without satisfaction.

The sum of the whole is this; his not being satisfied arises from the omission of such words, respecting the work of the Holy Spirit, as are equivalent to "consubstantial," with reference to the Son of God, and for want of a prominency being given to those scriptures which speak of a creation as well as of a Creator, of a regeneration as well as of a Regenerator, and of a new birth as well as of being born of the Spirit, and without which he is not satisfied. "But the good man *shall* be satisfied from himself." (Prov. xiv. 14.) Delivered not only from that which savours almost exclusively of the work of man; but delivered from any trust to his feelings, resolutions, desires, or intentions; and set free, to depend exclusively upon the work of the Eternal Spirit, as secured to him by the redemption which is in Christ Jesus, and by the love of the Father which never faileth,—he becomes satisfied.

If he attempt to lead another into the truth which he himself enjoys, and fail to accomplish that which he desired, and if he lament the case of the rejector, as he needs must; yet he is satisfied himself—"works out his own salvation with fear and trembling; for it is God that worketh in him both to will and to do of his good pleasure." (Phil. ii. 12, 13.)

If his feelings fail him, and if enjoyments flee away, if those things which gladdened his eyes and rejoiced his heart make to themselves wings and fly away, as an eagle, towards heaven; "if the fig-tree blossom not, if there be no fruit in the vine; if the labour of the olive fail, and the field yield no meat; if the flock be cut off from the fold, and if there be no herd in the stall; yet, *as* he made not his prosperity, nor his feelings, nor his

supposed improved old nature, his trust or dependence; but the Lord who abideth faithful—who never leaveth his temples; and cannot, because he will not, deny himself" (2 Tim. ii. 13); *so* he will rejoice in the Lord, and joy in the God of his salvation. The Lord is his portion, the Lord is with him, and will not leave nor forsake him—therefore is he satisfied.

The texts which before have been cited, might be sufficient for confirmation here, as well as to justify the remarks made, in the belief of the truth of all which we confess to have more than a theoretical knowledge, and feeling, and interest; but there are other scriptures so pertinent and applicable that they shall rather be produced, in hope that by many scriptures, even as by many witnesses, the truth may be established.

"Ye have not received the spirit of bondage (or slavery) again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 16—17.) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant (or slave) but a son; and if a son, then an heir of God through Christ. (Gal. iv. 6, 7.)

In the second of these texts God is said to have *sent forth the Spirit of his Son into our hearts;* in the first we are said to have *received the spirit of adoption;* and in both we are said *to cry unto God, Abba, Father;* —no longer to fear him as the slave fears a hard

master, so as to cry out in dread of punishment; but to fear him as the child fears his loving parent, and to cry to him for help and blessing from a filial feeling—a certain proof of adoption,—a sense of confidence, of assurance, of gratitude, and of love!

Now, crying is a sign of life, and a clear evidence of birth, and this is crying by the Spirit which is sent forth of God into our hearts. But the cry is urgent, and expressive of a sense of want; and it is intelligent, asking God to supply that want, saying, Abba, Father; and therefore is it a new birth of the Spirit, as distinct from the first or natural birth as that of the flesh is distinct in itself; and the cry for spiritual help, which by this birth is produced, is consequent upon the birth, and is proof of that birth, even as crying is proof of the wanting or suffering child being born into the world. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

A second proof of our new creation state, derivable from the first of these texts, is the witness in ourselves, "The Spirit witnesseth with our spirit, that we are the children of God," not *to* our spirit; there is no countenance given by this text to a supposed impulse or movement of the natural man, as if that which is spiritual might be known by excitement or by peculiar feelings: but *with* our spirit, so that there is a two-fold witness, or two witnesses perfectly agreed, as it were, standing and witnessing together. The spirit in us by which we witness to the truth of God according to the Word, and the Spirit itself also bearing witness by that same Word. A certain proof of sonship, because he that is thus of one spirit, or of one mind, is joined to the Lord. (1 Cor. vi. 17.) This is, therefore, union, vital

union; and as with regard to witnessing, so in reality, "for if sons, then heirs; heirs of God, and joint heirs with Christ." Our union with him and standing in him is so complete, that we are to share with him in all that is his. This would be perfectly understood by the Romans. It would find a response in many hearts, and would be read by the eye when they looked upon one another; for an adopted child among them, shared with the heir—with the own child of him who had adopted him. But it is said also, "heirs of God through Christ." (Gal. iv. 7.) Christ is the first-born among many brethren" (Rom. viii. 29), the heir to possess all things in his own right; and we, being adopted, having received of his Spirit, are as joint heirs to receive "through him." But then *we have now* received of his Spirit, and are "conformed to his image" (Rom. viii. 29), and made so like him that he is not, and will not be, ashamed to call us brethren. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, for both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And, again, I will put my trust in him. And, again, Behold, I and the children which God hath given me." (Heb. ii. 10—13.)

This grand result, the inheritance of all things with Christ, to which we are made joint heirs by the adoption in and through him,—is inseparable from the three characteristics which are presented by the Scriptures above quoted; the spirit of witness in us and by

us; and of adoption crying in our hearts; and of sanctification or the sanctification itself, by which we are conformed to Christ's image, or made like unto him. But these are also a three-fold proof of a work of God in us, of Christ being formed in us, by the Spirit; and, therefore, again we recognise not only our standing in Christ by virtue of this new creation; but our completeness in him, seeing that we are sanctified, and made one with him.

In the Epistle of St. John also, we find a confirmation of these things, and such a confirmation as is peculiarly acceptable, and sweetly applicable to cases, when to trace this birth of the Spirit by the signs and characteristics of children, is made the cause of greatest anxiety; for he identifies it with faith and hope. "*He that believeth* on the Son of God *hath the witness in himself.*" (1 John v. 10.) This is the spirit to bear witness of Christ, which is the spirit of faith, whereby we apprehend Christ, and do not, as we said, depend upon an impulse or excitement of feeling, as if we were to be looking for comfort to that which is wrought in us; but delivered from such imaginary and ever-failing sources of comfort, we, by virtue of that which is wrought in us, are to come out of ourselves to live in and by Christ, through faith; and thus, though we have the witness within ourselves, we live by faith in the Son of God.

Again, "Whosoever is born of God sinneth not, for his seed remaineth in him: and he cannot sin because he is born of God." (1 John iii. 9.) This is Christ the holy seed, in us, of the Spirit; and the sanctification, by which, it has just been seen, St. Paul declares, that "we, the sanctified, are all of one with

him that sanctifieth." And once more, "Beloved, now are we the sons of God, and it doth not yet appear (is not yet manifested) what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him, purifieth himself even as he is pure." (1 John iii. 2, 3.) This is that hope which we have mentioned as the partner of faith, both wrought in us by the Holy Ghost which is given to us, and by which we apprehend Christ, and appropriate Christ, and dwell in Christ, who dwells in us; or we may be said to leave all we are behind, and by faith and hope to live in Christ, in God; and "God is love;" so that we are purified even as he is pure, because "in him we live, and move, and have our being." This is speaking, we admit, as he speaks who sees the future with the present, and that of which we speak is not to be discerned by him that is natural only, but we speak of that which is wrought in us, and by which we are in him who is in us, to them that are spiritual, because "he that is spiritual discerneth all things."

This connexion of what is future with what is present, seems essential to the right understanding of our new birth, or new creation in Christ, by the Spirit; and is an answer to them who object that we speak of things which are future as if present; for it is our reason for the hope that is in us, and, it may be added, our scriptural reason for *the hope* that is in us,—that hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.)

When we read of our "blessed hope," that if the

earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. v. 1); and also of groaning in the tabernacle which we now inhabit, and of earnestly desiring to be "clothed upon with our house which is from heaven,"—unto which God hath given us to hope—for that "we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life"—we are instantly presented with the following remarkable passage:—

"Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit." (2 Cor. v. 5.) And is it not expressive of a work, as well as of a Workman? of a gift as well as of a Giver? "He hath wrought us for this self-same thing," "hath created us in Christ Jesus" (Eph. ii. 10), "formed Christ in us" (Gal. iv. 19; Col. i. 27), and hath given us a pledge or token to assure us thereof—"He hath also given us the earnest of the Spirit,"—*the earnest*, a definite gift and deposit, distinct from the giver: so that we are both begotten and born "unto a lively hope" which we have of God the Spirit. Not making the Spirit our Father, any more than our Lord being "conceived of the Holy Ghost" made him his Father, for he spake of the first Person to Mary, saying, "my Father and your Father, my God and your God;" but that, what is done in us and for us from the Father, and through Christ, is of the Holy Spirit. Thus born, and thus receiving the earnest of the Spirit, we can say no less—notwithstanding it be inseparable from our groaning—than "He hath

wrought a good work in us;" "we are his workmanship;" "we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." And individually, we can say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20.) And once more, "I know whom I have believed, and am persuaded that he is able to keep that I have committed to him against that day." (2 Timothy i. 12.) In this is satisfaction for the believer in Jesus, and for the sincere inquirer after truth as it centres in Christ. For, to return to that which we have "of the Spirit," "the earnest" he has given us, we are sure it is an earnest of good? a pledge of fulness? of completion? of perfection? If we are but babes, we shall, nevertheless, live and grow to man's estate; for this is God's pledge, which cannot fail of redemption; the pledge of a work begun which he is equally pledged to complete, to perfect. (Phil. i. 6.) And will he not do it? He has all means at his command to accomplish all the purposes of his love, will he not employ them, or shall they be unsuccessful?

A man sets his hand to a work, and meeting with obstructions to his design, and discouraged by disappointments long before he can reach the result, repents, desists, and at length abandons it. But God, who sees the end from the beginning, can be surprised by no hindrance, can be moved by no disappointment, can know no difficulty,—is not a man that he should fail, or the son of man that he should repent. When, therefore, he sets his hand to a work, it is certain of accomplishment; hence his work in us is characterized

by increase, progress, enlargement, impression. There is the work in us, the earnest; then there is what we may call, not unsuitably, a melting process, for he is a refiner, and when inwardly melted by the fire of his love, as wax is melted by the heat, then is there the sealing, which, as the seal leaves its impression on the melted wax, impresses us with the image of God; and what he does for one child, he does for all the family.

"But we *all*, with open face (without a vail) beholding as in a glass the glory of the Lord, are changed into *the same image* from glory to glory, even as by the Spirit of the Lord, or rather (see margin) by the Lord the Spirit." (2 Cor. iii. 18.)

But this is the result to which we shall ever be brought, and at which we must ever arrive when we pursue the gracious work of the same Divine Agent.

We are said in the context (2 Cor. iii.) to have been in the very state of Israel after the flesh—in bondage, darkness, and condemnation; but to have been brought out of that state into liberty, light, and glory; and not only so, but to have been changed into the image of Christ, by the Lord the Spirit Therefore though the imagery employed be different, and the process seem also to vary, yet is it the same effectual and spiritual creation or change, and wrought by the same Almighty and eternal Spirit—unto our standing before God in Christ.

Yet, it must not be imagined for a moment, that any thing we have said is intended to teach, that the person who is "begotten of God," and born of the Spirit "unto a lively hope," is freed from temptations of Satan, and of the world, and of the flesh; or that he should imagine to himself, that what is natural in him, "engendered of the offspring of Adam," has surren-

dered, or fallen to that which is superior in him, "of the Spirit;" or that he should conclude himself to have conquered every enemy, within or without, and to have entirely overcome. For we have just been quoting and commenting upon a text, which speaks of *groaning*, in connexion with "the blessed hope" which is given us; and which,—notwithstanding this groaning, that certainly implies severe conflict,—we surely entertain.

Nor would we for a moment lead any one to receive such impressions, but the opposite; because we can but represent the Christian as the Scriptures represent him, a pilgrim looking towards a better country, a sojourner in a strange land; a pilgrim and sojourner who, by faith, like Abraham his father, is seeking a better country, that is, "a heavenly, a city which hath foundations, whose builder and maker is God." A soldier of Jesus Christ—a good soldier to endure hardness—waging a good warfare, and fighting the fight of faith against the flesh, the world, and the devil; and, as one who runs in a race, strives to the uttermost, and strives lawfully to obtain the prize, so is he contending with himself, and many besides, all through his Christian life, in sure and certain hope of a crown of glory that fadeth not away. To these things, and to this conduct, is he born.

Before the birth of the Spirit a man has no such conflict, for all that he has and is, is ministering to the flesh. His words and works are carnal and sensual, and all that can truly be said of him, whether amiable or unamiable, moral or immoral, besides, is, that he is "sensual, not having the Spirit." (Jude 19.)

But when he is born of the Spirit, immediately his conflict in the flesh begins, and is not usually, if

in any case, so maintained that he gradually grows in strength, and wisdom, and knowledge—as the child who never knows a day's illness, or an hour's pain—to proceed without a check to man's estate: but rather is his course such as to discover the fact of a real existence in him of the Spirit, whereby he is become spiritual, and such as to manifest a progress in Divine things, but only such a progress as comports with temptations, and sins, and fears, and doubts, and struggling; and with all that is meant by "contentions within and without," with enemies visible and invisible; and with such irregularities, weaknesses, and failures, at times, as seem to betoken a readiness to faint, or even to die; yet, amid all these things, and many more—whether encouraging or discouraging, hopeful or tending to despair—gaining wisdom and discretion by degrees, and progressing in knowledge and understanding; and withal persevering through evil report and good report, giving manifest signs of spiritual life, and exemplifying the Christian warrior fighting, until, led by the Captain of his salvation, and succoured by the strength of the promise, he is seen standing through every evil day, and having done all to stand, and to be "made more than conqueror through him that hath loved us."

There is a peculiarity in the mode of expression to be observed in many parts of Scripture, which gives a twofold aspect. It presents things as possessed by faith, when actually they are only apprehended, and are yet distant. Again, it presents things as put away or done with, by faith, which are still with us and of us, and which we are only putting away, and are to be freed from in the end. Hence it is as far from the

truth to imagine that our fallen nature is improved, or that we are become better naturally, or that which is of the flesh or old nature is made holy, by the new birth; as it is to imagine that new birth to be of man, or of the sacrament by man, or of the will of man, or, as if in a sense it were not absolutely of God, and "from above." The truth of Holy Scripture, on this very weighty point, is clearly expressed by our ninth Article:—

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is *the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam;* whereby man is very far gone (*quam longissime*) from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation. *And this infection of nature doth remain, yea, in them that are regenerated;* whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, *is not subject to the law of God.* And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin." (Vide Rom. vii. & viii.; Gal. iv. 17, &c.)

The religion of the Church of England is of the Bible, and is free from anything in the least degree pharisaical, or what with men is called self-righteousness. This Church, having derived all her doctrines, and views of doctrine—as expressed and defined in

articles and creeds—from Holy Scripture, is found to carry out the same throughout all her offices and worship. Hence the most devout of her children are called to confess at the very threshold of all, and do constantly confess to our Almighty and most merciful Father, that they "have erred and strayed from his ways like lost sheep . . . . *that there is no health* in us," . . . . and cry, "O Lord, have mercy upon us, miserable sinners." And as they thus commence—"No health," no soundness in us—"in me, that is *in my flesh*, dwelleth no good thing" (Rom. vii. 18); so, even in the sacramental and burial services, this flesh is said to be burdensome and a burden.

In like manner *this truth* runs through the whole, that some of her members are born of the Spirit, and are spiritual; and that other some are born only unto the Church, and are not spiritual but natural. The Article presented above clearly speaks, impliedly, of those who are spiritually regenerated, and of those who are not, though both be baptized; as also does the sixteenth Article which treats of baptism, and in such a manner as to convey, that among the baptized are those who have not received the Holy Ghost, even as there are those who have; while the latter as well as the former are liable to sin as long as they live, and yet are not to despair, but by God's grace are to find repentance and pardon to the end. (1 John ii. 1.)

But let the catechismal, and confirmational, and sacramental services be compared with the baptismal service, and all is borne out; not one—nor all the three together—takes it for granted, that spiritual regeneration was effected in all the members of the Church at baptism, but quite the opposite; for each

and all of those services are admirably calculated, even as they are designed, to sift and examine, to try and prove those that are baptized; and to call forth—if it be possible—and increase, and perfect that good thing, which in baptism was sought. "My little children, of whom I travail in birth again until Christ is formed in you," is the pervading truth .... "for I stand in doubt of you." (Gal. iv. 19, 20.) For of this new birth—or forming of Christ in us—baptism is a sign; and catechising and giving instruction "is warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto" should every minister and teacher be able to say, "I also labour, striving according to his working, which worketh in me mightily." (Col. i. 28, 29.)

Now, these things are consistent with all those which are recorded of Israel our type, and with all our public prayers, offices, and worship. They sought and we seek after the greater; after the highest favour of God. The spiritual and heavenly birth and standing alone can satisfy the Church and children of the Lord, and for less they must not ask. Moses and Aaron, and the Church of God at any time, did no less, nor could they, for as "they without us cannot be made perfect" (Heb. xi. 40), so when we are perfected they shall be perfected with us; and therefore, what we want they wanted, and what they received as a meetness for so great a benefit of God, we also necessarily now need. But if there be any difference it is in our favour, for the text which says, "these all, having obtained a good report through faith, received not the promise," or yet wait for the thing promised, is followed by—"God having provided some better thing for us, that they

without us should not be made perfect." Whether this "better thing" regard the state of each respectively in that rest which remaineth, or the meetness for that sabbatic period yet future, or both, it is manifest that they and we are identified with one another, that our hope is one, and that our best interests are bound up together; and further, that to possess or inherit that better thing, we must now be identified with those to whom the pronoun "they" refers, in order that it may be *we and they now*, even as it will be in the day when both shall be perfected together.

The interesting and momentous question arising here then, is, what did *they* obtain? Did they obtain that which was made their meetness for rest, individually and collectively, and for all? Were the ordinances, instituted among them, and of which they were all partakers, rendered effectual of themselves? or did the Lord so operate by them, as spiritually to benefit each and all? Or if not, because it is sometimes said, theirs was an infantile state of the Church,—have those same ordinances been rendered abundantly effectual since the Church arrived at supposed maturity? In other words,—if Israel obtained not generally, the greater or greatest spiritual blessing, the thing which they sought after; then, has the Church for all her children at any subsequent period? And if not, can the same now be righteously expected? We think these questions have already been disposed of; but because we have given answers in other words than the Apostle Paul's, and because his answer, in his own words, is now to be presented, they are again produced preparatory to his solution of the whole matter!

He does not say that, with regard to Israel, the

baptism, or the circumcision, or both together, or the manna from heaven, and the water from the rock, that spiritual meat and spiritual drink of which they were all partakers, obtained the thing they sought after; but he says, "the election obtained it, and the rest were blinded." (Rom. xi. 7.) Nor does he teach that the Christian Church should so profit by Israel's failure, as infallibly to secure, by means of sacraments, that which, in the use of them, they also seek after; but he teaches, by Israel's examples, the whole Church of Christ and every member in particular—not as in connexion with their ordinances only, but by his whole system of Divine truth—to take warning by Israel's miscarriages, and not to trust to the efficacy of sacraments, but to trust in the Lord; and therefore to take heed not only to use them, but to use them in such manner as to prove our greater solicitude to obtain that which is signified by them, so as to stand complete in the Lord, and not to fall from the Lord's ordinances. "Examine yourselves, whether ye be in the faith"—not whether ye are partakers of sacraments, there needed no examination on that head,—*but whether ye be in the faith;* and "prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) "If any man *thinketh* that he standeth,"—as the Israelites thought they stood, calling themselves "the temple of the Lord,"—"let him take heed lest he fall." They had ordinances, so has he; they fell notwithstanding—were blinded; let him take heed therefore that this blindness happen not to him; let him examine himself and know that he has Christ with the sacraments which Christ commanded to be received; and let him not rest in the

sacraments, without Christ, so as to find himself eventually blinded, and reprobate concerning the faith!

The words—blinded and reprobate—and the meaning of them, as sometimes used and set forth by men—sound harshly; and seem to be awful and terrible in their application. This is to be regretted. It serves, however, to show that which is often felt, that the Lord's lovely truth is made to suffer even in the hands of the best of men; and needs must therefore, when handled by men of greater infirmities, who, though they intend what is right, and aim thereat, often teach what is wrong, and render that which is truth to be loved, as if it were awful error only to be despised.

Never let us admit a hard thought of God. The Judge of the whole earth cannot but do right!

This we receive as a sacred axiom, while we use the above words, not as our own, but as the Holy Ghost's; and we use them as presented in the Holy Scripture, and in the sense which the Holy Spirit, by the Scriptures generally, has put upon them. We consider them to be synonymous, for if blinded, then reprobate concerning the faith; we shall, therefore, attend to both as if but one word.

Facts may be appealed to, and the mercy and justice of our God, in connexion with the sovereignty of his grace, will be made to appear. Of the Israelitish multitude, delivered from Egypt, who partook of ordinances, some died in faith, as Moses and Aaron; but only Caleb and Joshua, of them all, entered the promised land. Is the distinguished mercy towards these to be more admired, than the unspotted justice towards those? Shall we imagine that the attributes of God could jar or contend with each other? that mercy

towards the one was bright, that justice towards the other was dark; one brighter than the other in the sense of one being less perfect or less lovely than another? We cannot do so and be harmless. Just, as well as merciful and holy, in all his ways, is the King of saints! Were he not just to execute justice, could he be merciful? could he be holy? could he be God?

Korah and his company, for instance, were blinded; we must not, dare not, soften the expression. God in his retributive justice is said to blind, as it is written, (the substance of it, Is. xxix. 10,) "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day" (Rom. xi. 8), *i. e.* at this time, as well as in former times.

But did they not shut their own eyes? "In them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, *and their eyes have they closed;* lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. xiii. 14, 15; Acts xxviii. 26, 27.)

And were they not blinded of Satan, as the instrument, by whose permitted agency this blinding is effected? "But if our Gospel be hid, it is hid to them that are lost: In whom *the god of this world hath blinded the minds* of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 3, 4.)

And are not all alike true? and applicable to an

unbelieving and disobedient people at any time? What God in his righteous judgment will do, there is an agent always ready to perform. Against all, that agent would willingly put forth his malignant power, for he is the destroyer; but against those only has he power, whose willing rebellion against God has fitted themselves to become his prey, and whom God's mercy no longer shields, while justice, the partner of mercy, gives them over into the hands of the destroyer.

The fact, however, remains untouched. From whatever cause, or by whatever means, the effect is certain. They were blinded. Notwithstanding they partook of both sacraments, they perished in unbelief:—while the salvation, and consequently the spiritual regeneration, of those who died in faith, and of those who entered the land of Canaan by faith, is ascribed,—not to ordinances, which were richly significant, and full of grace, and, doubtless, sweetly consoling to the faithful by the way,—but solely to "the election of grace;"—nor can there be any mistake here, for Saint Paul's argument is, and must be, decisive. "And if it be of grace, then is it no more of works: otherwise grace is no more grace. But if it be of works then is it no more of grace: otherwise work is no more work." (Rom. xi. 6.)

Now, if there be no resistance given to the Apostle's statement, that this people are our types and examples—and we do not see how Christian brethren can offer any—then the inference from the above is obvious, and the application to ourselves is pointed and urgent. And startling as it may be, it is nevertheless true, awfully and literally true, respecting the Christian Church, from the first day until now. All within its pale

have partaken of one sacrament, or both; even as Israel in their time. But all "have not attained to that which they sought after." "Wherefore? Because they sought it not by faith, but as it were by the works of the law." The works of the law of baptisms. "For they stumbled at that stumbling-stone and rock of offence," even at Christ; the priests, exalting the sacraments of the Church, and exalting the Church by her sacraments, as if the thing sought after were infallibly effected by means thereof,—the people consenting and adhering,—while it is not written that as many as partake of sacraments and rest therein, but "whosoever believeth in Christ, shall not be ashamed." (Rom. ix. 32, 33.)

"Brethren, my heart's desire and prayer to God for *Israel* is, that they might be saved. For I bear them record that they have *a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*" For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness of the law, that the man which doeth these things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath*

raised him from the dead, thou shalt be saved, &c. (Rom. x. 1, &c.) Was ever any thing half so beautiful? If thou shalt confess Christ, and believe heartily in Christ, thou shalt be saved! Let this blessed freedom be considered and compared with the bondage into which men are brought by studying the fathers, and enforcing divers ordinances!

I say then, "Hath God cast away his people?" Has he no Church standing in the use of sacraments, as unto the Lord, because so many "have a zeal of God" for sacraments, contrary to knowledge; "and being ignorant" of God's free justification by Christ, "go about establishing their own" by the sacraments? Has he cast all off because so many are gone, or are going into blindness? "God forbid." "For I also am an *Israelite*" "of the true circumcision of the Spirit;" "of water, and of the Spirit;" "of the outward and visible sign; and of the inward and spiritual grace." "God hath not cast away his people whom he foreknew." (Rom. xi. 1, 3.)

"Even at this present time also there is a remnant according to the election of grace. And if it be of grace, then is it no more of works: otherwise grace is no more grace. But if it be of works" (of any thing which a man or many men can do, perform, or confer), "then is it no more of grace; otherwise work is no more work."

"What then? The universal Church of the Lord Christ hath not obtained that which she seeketh for" (which is spiritual life in every case for all her members); "but the election hath obtained it, and the rest were and are blinded."

It has been, and now is, with us as it was with them.

There was a remnant taken from among the Jews; and there is a remnant taken from among the Gentiles; and unless there be no difference between godliness and ungodliness; and unless universal salvation be true, and all Scripture doctrines, and all Church articles and creeds be false; we have arrived at a fact, rather than a doctrine; a fact which proclaims and attests, that as with Israel so with us, the two sacraments are open to all; and for the second, to say the least, every man is to examine himself (1 Cor. xi. 28): but that the salvation, and consequently the spiritual regeneration, and true standing in Christ before God, is not of sacraments necessarily, but of the Lord—whose sacraments, "that is to say, baptism and the Supper of the Lord, still are generally necessary to salvation"—"to the praise and glory of his grace, wherein he hath made us "who are blessed with spiritual blessings," accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. . . . . In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." And this includes the whole body mystical, for it follows:—"In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. i. 6, 14.)

To this we will not anticipate an objection; for the whole is Scripture or scriptural; and was required to

bring out the truth of God, while it shows, we humbly submit, that which we have purposed and designed to make clear, viz. that notwithsanding the failure of the many, there is such a thing as a correct standing in ordinances; and also, such a thing as the believer being accepted in Christ, washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit, in the sight of God.

The reader was apprized, when entering upon this second part, that there would be a recurrence or recurrences to the first in order to make the second good, and the same has probably already appeared to him. But it becomes us to state, that there was reference in our own mind to that which will now be presented, and which we shall call a second fact, whose large and striking features are precisely parallel with those of the fact of Israel's deliverance from Egypt, and therefore will be found illustrative and confirmative of the view we have endeavoured to present and maintain.

This fact is taken out of Holy Scripture, and is embodied with the other in the opening prayer of our baptismal service. For which reason it is especially pertinent and applicable.

"God in his great mercy did save Noah and his family in the ark from perishing by water."

The first notice of this portion may properly regard the word which is used to set forth the deliverance of Noah and his family. It is *save*, or *salvation*; and is employed not only with respect to their preservation, but in a Church sense with reference to their *general* acceptance with God, when the whole race of man, besides, were swept away by the deluge. This fully justifies all we have stated on the subject of receiving

those portions of our services in a Church or secondary acceptation which speak of our new birth, our membership, adoption, and inheritance of the kingdom of heaven. For if that which comprises or includes all the rest be so employed, surely all that are included may be, and must be, so employed and so understood.

"God's long-suffering waited in the days of Noah, while the ark was a preparing, wherein few, that is eight, souls were saved by water." (1 Pet. iii. 20.) Yet in this saved family was an accursed person, a person who by systematic evil conduct—for we can only look upon the solitary act recorded of him, *as the occasion*, while his disposition and real character, which had been developed by a series of actions, was doubtless the cause—brought upon himself and his posterity the malediction of a loving father, who, as the sequel discovered and still makes known, was nothing more or less than the instrument of declaring God's righteous justice and judgment, wisdom and power, in his dealings with mankind.

"And Noah said, Cursed be Canaan (the son of Ham); a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and *Canaan shall be his servant.* God shall enlarge Japheth, and he shall dwell in the tents of Shem; and *Canaan shall be his servant.*" (Gen. ix. 25—27.)

Now, that this fact with reference to the salvation of Noah, which stands connected with events of so great moment—as well as that concerning Israel's deliverance from Egypt—was properly introduced into our baptismal service, and especially into the opening prayer, as the basis of Church doctrine touching baptism—is

abundantly proved, by the use and application made of the same by an Apostle, who, after stating that "eight souls were *saved* by water," adds, "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ." (1 Pet. iii. 21.)

This is instructive and forcible. He calls baptism *a* FIGURE *like unto the* SALVATION *of Noah's family by means of the ark upon the water.* But the word is ἀντίτυπον, the antitype; so that Christian baptism was typified by that event, even as we have seen it was, subsequently, by another from the history of Israel; and yet that baptism itself, whether in the type or antitype, upon the Apostle's showing, was and is only an outward figure or symbol "of an inward and spiritual grace" prefigured and signified. And, moreover, he tells us, that this very grace is not the outward washing, but an inward change or work of God, "the answer of a good conscience towards God." Nor is this, according to his teaching, effected by baptism, which is the figure of the thing; but by the risen power of Christ, by which the thing is done—"by the resurrection of Jesus Christ" from the dead.

Thus this second fact—and the circumstances of the persons, respectively, whose history stands in connexion with it—presents us with another sound view of the nature of Christian baptism, and will conduct us precisely to the same result as before.

Baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost, is the outward and visible sign or symbol of the inward and spiritual grace signified, and which inward and spiritual grace

is sought when the sign is given and received; but it is the Lord's gift, for the Church, like the ark, can do her part, and nothing more than her part, while the gift, as before has been said, is not of the Church, but of the Lord alone bestowed. This, whether granted at the time of baptizing, which is not impossible, or at any other time previously or subsequently, is, upon the Apostle Peter's showing, "by the resurrection of Jesus Christ." He seems here to put one act for many, which is commonly done by the sacred writers, and which one act speaks more than is expressed; it signifies that he "who died for our sins and rose again for our justification," "ascended up on high, and received gifts for men, yea for the rebellious also, that the Lord God (the Spirit) might dwell among them:" and therefore, that we are probably or certainly to understand, by the passage before us, that Jesus Christ, who is the Son of God with power by his resurrection from the dead, is head of the Church mystical, which is his body, and that he is the Communicator of life unto each member, by the Spirit. This, at least, is according to the scriptural harmonious testimony of the whole doctrine of spiritual regeneration, and of life eternal, to the believer in Jesus.

But for the result we have to look a little further into facts of Scripture history; and, as with regard to Israel, we have seen that multitudes, though partakers of both sacraments, perished in unbelief, which could not and did not happen to the *spiritually* regenerate; so now, with regard to the salvation of Noah's family by water, there was one member declared to be accursed, whose innumerable offspring for ages and generations have been left to, or shut up in, unbelief;

and who, alas! for the most part, remain in awful ignorance of God, and rebellion against his laws, unto this day.

If, then, we take the progeny of Canaan into the account, we can but find the results of the salvation or conservation of Noah's family by water, to be very similar to those which followed the deliverance of Israel from Egypt; and there is a striking analogy between the one and the other.

Here, then, it behoves us to be emphatic. We think, that if our Lord were on earth, and were the preacher on this subject, he would preface his words by crying aloud, "If any man have ears to hear, let him hear."

Did not the carnal and sensual state of multitudes of our baptized people, and the desperate open wickedness and awfully degraded and ignorant state of other multitudes, who are baptized likewise, make it evident to every thoughtful and discerning person, that subjects of "the inward and spiritual grace" of God they are not; and were there nothing but a manifestation of such things as pass among the many for virtuous and moral actions, and of such conduct as is denominated honourable and dignified carriage, the same would be proof, manifest and abundant, that spiritual regeneration is wanting. "*Not to be wicked,*" says BISHOP HALL, "*is sin enough;*" and therefore, whatever besides the outward sign, if anything, was bestowed in baptism, and whatever instruction since may have been lost upon such, it is essentially with them as it was with the Israelites who partook of ordinances and perished; and that with regard, not to the sign only, but to all that has been or could be done for them, while the

'e was what the Church must do, effected nothing

because of their own blindness, but to increase their responsibility and aggravate their guilt. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 26—29.) But, without all controversy, there are multitudes who live and die, notwithstanding they have been baptized, and taught by the Church, in their iniquities, without God and without hope; and fearful and awful as is the fact, their state might even be painted in deeper colours, but these are deep enough; and therefore is it evident and indisputable, that the results of baptism are now what they ever were, "the election obtains" the spiritual life unto life eternal, "and the rest are blinded;" are blinders of themselves, and are judicially blinded. (Prov. i. 24—31; 2 Thess. ii. 11, 12; Rom. xi. 7, &c.)

Now, that this also is perfectly accordant with a correct and sound view of our baptismal and other services, is palpable. For with regard to the former, the prayer is, not merely that the children or persons baptized "may be received into the ark of Christ's Church," which is actually forthwith done by putting God's name upon them, and by recording their new names among the baptized,—for as this is all the

Church can absolutely do for them by that sacrament, so, if nothing more be done, they will work for themselves, as effectually as Canaan did for himself, such things as shall ensure their misery and overwhelming destruction,—but the prayer is, that they may be partakers of all that is then signified, "and that, being steadfast in faith, joyful through hope, and rooted in charity (to attain which, all subsequent teaching and means of grace are appointed and instituted), may so pass the waves of this troublesome world (as Noah himself did), and finally may come to the land of everlasting life, there to reign with God, world without end, through Jesus Christ our Lord."

With regard to the other services, and the articles and creeds, it may safely be said, that they each and all suppose and imply, that everything or nothing touching spiritual life has been at baptism effected; for the thing is not only referred to, *but prayed for*, as well as for renewing grace and power, in the use of prayers and collects continually; while, if spiritual regeneration and justification—as certain are now contending—be effected by baptism, and if baptism therefore be the one thing needful, then must the articles on original sin, justification, and the creeds generally, be viewed as subordinate, without force or meaning, and without practical uses. The Seventeenth Article in particular would be so rendered, and must be so considered, or rather, it would then be, that we are predestinated unto baptism, for baptism is life; but this must also be set aside, because this is clearly of ourselves, for we can comply or not with baptism as we please; but it is not capable of any such meaning. The article may be denied, and its doctrines

laid aside as useless and dangerous; but it is, nevertheless, as our fathers wisely determined, a setting forth of a great truth, or of many great truths of Holy Scripture, which lie at the foundation of all truths.

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they that be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity."—*Art.* xvii.

Further, our fathers also wisely determined that, "As the godly consideration of predestination and election in Christ"—which the former part of the article describes to be inclusive of the Spirit's work, and of justification, and adoption in Christ; and, in a word, all that is sought at baptism, and by all other services or means—"is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to

be enjoyed through Christ, as because it doth fervently kindle their love towards God. So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation." Which is no less than saying that, to set the doctrines of this article aside, by the reception of other doctrines which render them null and void, or to hold them, not in righteousness, but unrighteousness, is one and the same thing, and leads to the same end.

Wherefore, while it is among other articles, and its doctrines have and must have their place in God's harmonious truth, it is beautifully added,—"Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that will of God is to be followed, which we have expressly declared to us in the Word of God."—*Art.* xvii. *of the Church of England and Ireland.*

Now, both the sacraments are commanded to be observed. To observe them, therefore, is acting in obedience to "that (revealed) will of God" which "is to be followed," which is our rule, our light, and our law in Christ Jesus. To comply therewith, is our highest wisdom, and is in good keeping with our greatest comfort and desired spiritual prosperity. This must be in accordance with the everlasting purpose of God—his purpose of love and mercy towards us; but in the very nature of things disobedience and ungodliness cannot; as is strongly marked by the article.

But if there be any truth set forth by the article, or

if there be any truth in Scripture—for the article has Holy Scripture for its authority and complete justification; and more (be it reverently spoken), if there be a God who, according to Holy Scripture, "hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love" (Eph. i. 4), then, it must be the height of folly to suppose that his everlasting purpose can either be obstructed or aided by the doings of men. Our holy and blameless state is dependent upon the holy and loving purpose of God; and while it is at once our privilege and duty to follow, as we have seen, his revealed will with respect to sacraments, it is our blindness and ignorance, if we put the performance of our duties in place of the Divine purpose, so as to suppose our present spirituality or eternal felicity to be dependent on them. In other words, it is reversing the order of things. It is saying, The sacraments obtain the election for the observers of them, and the rest are blinded. But the Scripture says, "the election hath obtained it, and the rest," though partakers of the sacraments, "were blinded."

Oh! will any man, in spite of what Holy Scripture teacheth, persist in saying, "I trust to the efficacy of the sacraments, and therefore God chooses, and will save me;" instead of saying, "I trust in God, who hath loved and redeemed, and doth sanctify me, and all his elect people, and therefore the sacraments are precious to me, as means of grace and of consolation!" In them I enjoy a sweet sense of the love of the Father, and of justification and sanctification in the name of the Lord Jesus, and by the Spirit of our God! I offer,

therefore, the sacrifices of righteousness, but I put my trust in the Lord! (Psalm iv. 5.)

By thus adhering to Scripture, and following the true light, both through, what with some will be thought evil report, and with others good report, with which we must be content,—we are again brought to the believer's resting-place, and the only ground on which he can securely and assuredly rest. He is such a man as David, who, if he be compelled to say, "My house," though standing in ordinances,—consisting only of the baptized, and all complying with, and some of them partaking of, the Sacrament of the Lord's Supper,—is not so with God; yet is enabled to add, He hath made with me an everlasting covenant—ordered in all things, and sure—ratified with oaths, with promises, and with blood—printed in a book—graven with an iron pen and lead in the rock for ever—inscribed on the fleshly tables of my heart by the eternal Spirit, in the blood of Jesus, and in my heart, by the Father's love by that same Spirit,—"and this is my salvation, and all my desire,"—my peace for time, and my hope for eternity —my ground of acceptance in Christ, and my completeness, through him, in the sight of God!

If the few preceding pages may be viewed in the double light of strengthening what was said upon the fact, as given under the first head which we proposed to illustrate; and of leading, at the same time, by the notice of a second fact, to the grand result which we proposed to reach by the scriptural illustration of the second; we trust that a third fact, of more sublime signification than either of the former on which we have dwelt, and which is derived from the same source,

will enable us the better to accomplish the second, which is still more immediately before us.

The baptism of our Lord Jesus Christ himself in the river Jordan, is said, in connexion with the deliverance of Israel, and the salvation of Noah and his family, to be "the sanctifying of water to the mystical washing away of sin;" and this, when considered and viewed in the light of Holy Scripture, will surely give us a clear and comprehensive view of the believer's completeness in Christ.

The baptism of our Lord Jesus Christ was the sanctifying or setting apart of the element of water to be used in that sacrament. It was at once his sanction to the use of it in the retrospect and restriction to it in the prospect of the Church. This and no other liquid was to be used in the celebration of this sacrament.

Moreover, water was set apart "to the mystical washing away of sin;" not absolutely the washing away of sin, but a sign or symbol of it—"the mystical washing away of sin." This should be kept in mind. But we must endeavour to present a full view of all the parts of this statement, in order to get the meaning of it as a whole.

We begin by remarking, It cannot be said with the least propriety, that baptism was to effect anything in the person of our Lord; for it was impossible "the Lord from heaven," "the quickening Spirit," himself, should receive or need anything spiritual of man, or by an ordinance of man. The idea is indeed untenable and unsuitable; but if we could entertain it for a moment, what is recorded of John the Baptist would serve to correct or reprove us. John both knew and

fully believed that Jesus needed nothing of him when he forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus fully explained wherefore he came, and why it should be so done. "Suffer it," said he, "to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. iii. 14, 15.)

Jesus did not submit unto baptism as if under authority to his own Church, but he sought it, and required it as one having supreme authority; and this, because he would fulfil all righteousness.

"And Jesus, when he was baptized, went up straightway out of the water; and lo! the heavens were opened unto him (John), and he saw the Spirit of God descending like a dove, and lighting upon him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.)

But was not the visible descent of the Spirit upon Jesus something remarkable, and so connected with baptism as to suggest a doubt whether we are right in saying that he needed nothing by means of an ordinance of the Church? It was truly remarkable, doubtless, but not so as to make against the statement advanced. It was a *sign* for John, and accompanied by a testimony. John—who knew that Messiah then coming after him, was, nevertheless, before him, or, as some think it should be read, "*for he was thy Prince*" (ὁτι πρῶτος μου ἦν, John i. 15 and 30)—did not know him personally; but had been instructed, *that he on whom he should see the Spirit descending and remaining, the same was the Baptizer with the Holy Ghost.* (Jno. i. 33.) The descent of the Spirit therefore was a sign, the sign

which was promised to John, and the voice from heaven was the witness of the Father, that Jesus was the Christ, the Messiah, the Son of the blessed, the Prince of peace, and Bishop of souls; who should baptize his people with the Holy Ghost.

The fact of the baptism of Jesus then is deeply interesting and infinitely important. It was his act of sanctifying or setting apart water to be used exclusively in baptism, and of setting aside the use of the instrument in the rite of circumcision. It gave to baptism, water, as the sign of the gift of the Spirit, which is the thing signified; instead of circumcision, which had been the sign of God's covenant unto his people.

But it was a sign,—not of the washing away of the sins of all the baptized: but of the washing away of all the sins of those whom Jesus baptizeth with the Holy Ghost and with fire. Circumcision had ever been the sign of God's covenant with Abraham and his seed, but circumcision had never been the seal of that covenant to all the circumcised; so baptism became the sign of the covenant of God from that time, but baptism has never been, and is not, the seal of that covenant to all the baptized. Hence the words are not the washing away of the sins of the universal or general Church or body of Christ, but the mystical washing away of sin, which mystical washing must necessarily apply only to the mystical body, where is, not only the outward and visible sign, but the inward and spiritual grace. This we think will be proved in the clearest and fullest manner, and to the greatest extent.

There never was a Church upon earth in which more than this was realized.

In Adam's family there was Cain; in Noah's, Ham;

in Abraham's, Ishmael; in David's, Absalom; and among our Lord's selected twelve was Judas: it may suffice that we call attention to the latter, with whom the Christian dispensation commenced.

It is remarkable that there should be no account of the water baptism of the twelve disciples;— of Paul's (Acts ix. 18) there is—but that they baptized others at a very early period of our Lord's ministry (John iv. 2); even before John had finished his labours. It cannot, however, be rightly supposed that they could have baptized, without having been themselves baptized; and therefore it is to be inferred and concluded, that they were baptized with water as our Lord was, and as Paul afterwards was; it might be by the ministry of each other, or by some one or more; and we feel certified thereof:—For would it not have been contrary to our Lord's own example in fulfilling all righteousness that they should minister without it? The eating of the last passover with the Lord, and especially the institution of the supper, which were confined to the twelve, could scarcely have taken place with them, if unbaptized, to the exclusion of the whole company of disciples, who had been baptized. The absence, however, of any record of their water baptism, when viewed in connexion with the very special record of their baptism with the Holy Ghost, serves to show, that the Eternal Spirit is more jealous with respect to the inward baptism by himself, than to the outward sign of it which is committed to the hands of his servants. We do not, however, make light of their water baptism, of which there is yet further presumptive proof in the fact, that after the resurrection of the Lord Jesus, and by his last address to them—before

his ascension to heaven and the glory which he had with the Father before the world was,—he commanded them, not to be baptized, but to baptize. (Matt. xxviii. 16—20, Mark xvi. 15, 20.)

Now Judas was of the twelve, who ate the passover with Jesus; if not, as many believe, of the Supper also; and he must therefore have been baptized, and thereby have received the *sign* of the birth of the Spirit, even as others; and yet the sign and admission to Church membership were all; for he had no spiritual blessing. In this there can be no mistake. The Lord's own words are explicit and decisive. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew *from the beginning* who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the *twelve*, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was who should betray him, being one of the twelve." (John vi. 63—71.)

Dear reader, can any thing be plainer? Here was a man who had not only a standing in the Church among men, but an extraordinary standing. He was

numbered with the Lord's selected twelve, and considered by each of the eleven to be one with them; he was unknown, entirely unknown to them in his real character, and not only for a time, but to the very end; which appears from their conversation at the last Pascal Supper, when each put the question—not whether Judas, should betray the Lord, who was still unsuspected by them, but each for himself saying, Is it I? and when Judas also said, Master, Is it I? (Matt. xxvi. 25): yet he was known, and never for a moment was he unknown to Jesus, to be a traitor from the beginning, and still a traitor—nay, a devil, and having no part in Jesus; an awful but a standing proof that a man may occupy one of the highest places in the very Church of God, and yet be a deceiver, a thief, a traitor, a devil—never spiritually regenerate, never changed, never partaker of any spiritual thing, but having the sign, without the thing signified; the form of godliness, but not the power.

But the eleven had the true baptism, the outward and visible sign with him,—and this, with other outward things, was common between them in their Church standing and in ordinances, but nothing else,—and they had also the inward and spiritual grace, the baptism of the Holy Ghost with and in the Lord. And now shall we see what is meant by the Lord's baptism in Jordan "being the sanctifying of water and the mystical washing away of sin." He is the Regenerator of his people, "the *life* of them that believe." It pleased the Father that in Him should all fulness dwell; *in him* as a fountain-head, a reservoir of grace, "that of his fulness all we should receive, and grace for grace." He is also the Justifier of his people, and he completely justifies.

" In Him dwelleth all the fulness of the Godhead bodily; *and ye are complete in him*, which is the head of all principality and power: in whom also ye are circumcised with the circumcision *made without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ: *buried* with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he *quickened together with him*, having forgiven you all trespasses." (Col. ii. 9—13.)

Buried with him in baptism—not in water; which we state, not to make an objection to emersion any more than to sprinkling or pouring; but for the truth's sake: for " we are *buried with him by baptism into death.*" (Rom. vi. 4.) It is the sign of our profession, " that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we be planted together *in the likeness of his death*, we shall be also in the likeness of his resurrection. (Rom. vi. 5.) Therefore for the realization of the thing signified, as before quoted, we pray, at baptism, " that the old man with his carnal affections may die and be buried in the baptized, that the new man may be raised up in him, and that all things belonging to the Spirit may live and grow in him."

But nothing is more contrary to the fact and all experience, than that the Church, by her sacrament, should confer the grace, for which, in the ministration of that sacrament, her members pray. And this only is according to fact and universal experience, that the Lord, to whom prayer is made, quickeneth by the Holy

Ghost in answer to prayer, and will be inquired of to do it for us. Yet not all who come to baptism are thus quickened, for all do not pray; and many come to baptism only, rather than to the Lord: but as many as it seemeth good in his sight are quickened, whom the Eternal Spirit quickeneth according to his glorious power, by which he worketh in the Church mightily.

Let it not be supposed that we are offending against charity, by saying that all who come for baptism do not pray; for unless it can be argued and proved, that all ungodly and unspiritual persons who are among the congregations of the saints, and are partakers of this one sacrament, at least, are savingly converted, it would be an offence against true charity, and a want of Christian faithfulness not to say it. It should be remembered that Saul of Tarsus was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin; an Hebrew of the Hebrews; as touching the law a Pharisee;" and as "touching its righteousness blameless" (Phil. iii. 5, 6); that therefore he must have been in the habit "of making long prayers" (Matt. xxiii. 14), whether in pretence or in sincerity: and yet, that he never prayed in the spirit till after his conversion, of which there is proof in our Lord's own emphatic declaration to Ananias (Acts ix. 11), "Behold, he prayeth." It must be suggested also, that multitudes in the Christian Church answer in one particular, and that many answer in all particulars, for which this remarkable man was distinguished in the Jewish Church; that of them it is not said, neither can it truly be said, "Behold, they pray." Nay, if it were so spoken of them, and if one like Ananias went to them with a message similar to that delivered

by him to Saul, they would either think him beside himself, or would themselves be accused of madness. But standing in their supposed security of being *the* Church people, each for himself answering to "a Pharisee of the Pharisees," and as touching Church laws and sacraments blameless, they are as much strangers to that miraculous change, or that praying of Saint Paul's, as they are averse to it. It is therefore charitable towards them, in the best sense, and important for the truth's sake, to direct to the words of the Holy Ghost by this Apostle, which are so applicable and so remarkably intelligible, "that he may run that readeth them." "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29.) But he was writing to a Christian Church, and commending that which was spiritual, and warning against that which was merely formal, which, whether it were circumcision or baptism, as an outward sign, would make no difference; so that writing to a people who were erring at that time, and whose error consisted in their adherence to an outward ceremony without the inward and spiritual grace, was in fact writing to us at this time, who are many of us erring in the precise same manner; and therefore his words to us run thus, "he is not a Christian which is one outwardly; neither is that baptism which is outward in the flesh: but he is a Christian, which is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Therefore, if any set at nought the sacra-

ment of baptism, we meet them with our Lord's authority and words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:" and if any, or if many maintain, that baptism with water is always accompanied with the birth of the Spirit, we meet them with the words of the Lord's Apostle, as quoted and applied above. And to show the necessity of both, and that the true doctrine of the spiritual birth and life of the believer includes both, there are other words of the Holy Ghost, by this same Apostle, and by St. Peter also, now at hand. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration" (which is the water), "and the renewing of the Holy Ghost" (which is the Spirit) (Titus iii. 5); as also "our hearts are sprinkled from an evil conscience" (which is the Spirit), "and our bodies washed with pure water" (which is our holy baptism), (Heb. x. 22);—and once more—as Noah and his family were saved in the ark by water; even so now are we saved in the Church, as we have seen, by water baptism, with, not without, "the answer of a good conscience towards God," which is by the Spirit, in the power of the resurrection of Jesus Christ. (1 Pet. iii. 21.)

This then is true baptism; to be baptized with water and with the Spirit; and, of as many as are so baptized the Apostle speaks thus:—"And you hath he quickened *together with him.*" The baptism of him "in whom all fulness dwells," even of Jesus, who "is holy, undefiled, and separate from sinners," was the sanctifying, the setting apart of water which cleanseth and purifieth the flesh, as a symbol of our spiritual birth, and a mystical representation of cleansing and

purifying our souls, the putting away of sin, and the "forgiving us all trespasses." And whereas a sign was given of the thing to be done, so the thing of which the act was significant, is in due time really and effectually performed. It is as certain in the effect as it was sure in the purpose. "Christ loved the Church, and gave himself for it; that he might *sanctify it with the washing of water by the word*, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . . For we are members of his body, of his flesh, and of his bones. . . . . This is a great mystery: but I speak concerning Christ and the Church." (Eph. v. 25—32.) Thus the things which the head did, submitted to, and suffered, and *baptism among them*, concerned, especially, every member of his mystical body, and his baptism therefore in the river Jordan was a sign of the mystical washing away of their sins, and of their being "quickened together with him," and in him.

But that which was signified by our Lord's baptism, is, in process of time, brought out, and is the development of what was purposed, in the counsels of love and mercy, before time began; for he chose us in Christ "before the foundation of the world" (Eph. i. 4), and therefore *there cannot be a creative power delegated to the Church, but only a commission given* (Matt. xxviii. 19), to perform those offices in the name of the Father, and of the Son, and of the Holy Ghost, which the Eternal Spirit will control, order, direct, and bless to the purposes, effects, and end, for which he designed them. If the Church by her officers might confer or withhold the quickening Spirit from above, by ad-

ministering, or by refusing or neglecting to administer, under any circumstances, the rite of baptism of which we speak, then by the zeal of men, or in consequence of their negligence, sloth, parsimony, or perverseness, might the members of the mystical body be increased or diminished; and the Church in such case, even as apostate Rome teaches, would have just claims to be exalted and preferred; and the Lord and his grace, designedly or undesignedly, would be hid from our sight, and kept out from our hearts and our minds. But Scripture runs altogether contrary to all such suppositions and views. The mystical body, the Church or bride of Christ, is represented by metaphors and figures in Holy Scripture, which entirely forbid the supposition of, and render impossible, either addition or subtraction. It is a perfect body (1 Cor. xii. 20, &c.; Eph. ii. 16, iv. 16, and v. 30); a building at unity with itself. (Eph. ii. 19—22; 1 Pet. ii. 5, 6.) If any addition, over and above what it is foreseen, foreknown, and fore-appointed to be, could be made, it would occasion deformity, as the addition of a limb to a body already perfect, or a new part to a building already uniform; if any thing were not collected, or could be taken away, there would be a defect:—neither of which can be rightly supposed of the mystical body or spouse of Christ. Therefore whatever difficult or perplexing thoughts arise in our feeble minds, this is certain,—that in the work of him who sees and knows all things from the beginning, and has ordained all for his own glory, there can be nothing effected to interfere with that perfect order and beauty which are essential to a well-proportioned body, or a complete and uniform building.

Moreover, as God is the maker of us all, and there

never was but one creation, so all the human race must have been set up and comprehended in the one creation of man,—in the male and female which God created and made. And as with him, who is all perfect, there could be no second thought, and nothing but that it was and is comprehended in his eternal mind and plan, so all things and all persons—which have been, are, or shall be—were at all times and always in his sight from the beginning. Hence it follows that when one fell, all fell, and that all have sinned. (Rom. v. 12.) Even so all believers in Christ Jesus—and (may we not also add?) the myriads of infants, as the purchase of his most precious death, who have not sinned after the similitude of Adam's transgression—were, according to his purpose of grace and mercy, fore-ordained, chosen, and foreknown in Christ, while the former in process of time are begotten again, born, called, and adopted, and "according to the good pleasure of his will," are alike saved; "to the praise and glory of his grace, wherein he hath made us accepted in the beloved" (Eph. i. 5, 6), even in him, at whose baptism a voice was heard, saying, "This is my beloved Son, in whom I am well pleased."

But if all these, according to his purpose of love and mercy, were thus eternally chosen in Christ, and in the dispensation of his grace are called in due time, and sanctified and justified: then did his baptism set forth all we have pleaded for,—that being purposed towards the members of the body which was and is so peculiar to the head; and therefore, as in him, the head, dwelleth all the fulness of the Godhead bodily: so by him was there, for all the members foreseen and beloved of God, eternal life provided; and in due time they "are quickened together with him," are justified

freely, and made the sons of God by adoption in Christ (Acts xvii.), and are really and truly "complete in him," "accepted in the beloved."

Therefore are they righteous, because he is righteous, for "his righteousness is to all and upon all them that believe." (Rom. iii. 21, 22.) "And he is made of God unto them both righteousness and sanctification." (1 Cor. i. 30.)

RIGHTEOUSNESS by faith and by imputation. "For what saith the Scripture? Abraham *believed God*, and it was counted unto him for righteousness. Now to him that worketh (to justify himself before God), is the reward not reckoned of grace, but of debt. But to him that worketh not (with a view to justify himself, but worketh zealously to serve the Lord who justifieth freely, Titus ii. 14, Eph. ii. 8—10), believing on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom the Lord *imputeth righteousness* without works: saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.'" (Rom. iv. 3—8.)

"Now it was not" thus "written for Abraham's or David's sake alone, that it was imputed to him; but for our sake also, to whom it shall be imputed, if *we believe* on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. iv. 22—25.)

"It is God that justifieth" (Rom. viii. 33), and every work of God is perfect; hence it will be observed that the Scriptures above quoted speak of our justification in and by Christ as most complete. For there

is the taking away the guilt, the forgiving of the iniquities, and the covering of the sins of every one that believeth in Jesus; and there is the reckoning, the accounting and the imputing of the Lord's perfect righteousness to our account, and to our persons, if, or when we believe on him that raised up Jesus our Lord from the dead. It is placed in the light of a double transfer (as some old writer whom we have read expresses it), "for our guilt was laid upon him, and his righteousness is upon us; he hath made him to be sin for us, or *in our stead*, who knew no sin; that we might be made the righteousness of God, *not in his stead*, but IN HIM." (2 Cor. v. 21.) So righteous as he is righteous; justified freely from all things; and justified completely to stand accepted before God, IN HIM.

Nor is there the least discrepancy throughout the whole Scripture, neither among the Churches of Christ, on this cardinal Article* of the Christian faith:—Nor between the Apostles Paul and James, as some have imagined:—For if St. Paul seems to be more strenuous for the free and full justification of the sinner, who believes in Jesus, as being entirely and altogether of grace, and not of works, in the sight of God: St. James accordeth with him, most fully on that head, by quoting the same Scripture, "Abraham believed God, and it was imputed unto him for righteousness or justification; and he was called the friend of God" (James ii. 23); and if St. James seems to be the more strenuous for the works of faith, in the sight of men,—which, in every case, are inseparable from this

* Vide the Eleventh, Twelfth, and Thirteenth Articles of the Church of England, or the Standards of the Church of Scotland, or of any other *truly reformed* Church on the same points of doctrine.

free and complete justification but which takes place before a single good work is, or can be performed, and is therefore without works,—saying, "Show me thy faith without thy works, and I will show thee my faith by my works." (James ii. 18.) St. Paul does not only accord with him, but is equally, and repeatedly, as strenuous. In the same breath with which he tells us all, that "we are saved by grace through faith, and not of works;" he also tells us, that "we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 8—10.) In the Epistles to Timothy and Titus,—and may we not say, to all bishops and presbyters who serve in the Gospel of Christ?—he speaks to each one in particular with regard to themselves;—The man of God is to be "thoroughly furnished unto all good works" (2 Tim. iii. 17); "a pattern of good works" (Titus ii. 7); and with regard to others, the affluent are to be charged that "they be rich in good works" (1 Tim. vi. 18); and all believers, "a peculiar people zealous of good works." (Titus ii. 14.) "This is a faithful saying, and these things I will that thou affirm *constantly*, that they which have believed in God (both rich and poor), might be careful to maintain good works: these things are good and profitable unto men." (Titus iii. 8.)

It is therefore a justification in righteousness. It is by and in the only just one; that is, in his body mystical, which is his bride, his spouse, his Church. And it is the justification "of the ungodly," in that every one of the justified was altogether ungodly until the act of justification; ungodly, in his natural estate "without God," and "a child of wrath even as others."

Moreover, this justification is effectual in its *cause*, and glorious in its *effects*. The CAUSE *is* GOD putting forth his matchless energy, and when this is done, "the unrighteous," that is, the unjustified, whether the most immoral and degraded, or the most moral and virtuous being without faith in Christ,—and we know how to appreciate the latter,—and of the former as well as the latter, there were many who would have remained what they were, as now there are many who would remain what they are, except for this effectual cause which is of God:—but when God operated by the mighty energy of his Spirit producing faith in their hearts, they were justified freely, even as when now he operates by the same Spirit producing faith in our hearts, we are justified freely also, in the righteous blood of the Lord Jesus Christ (Rom. v. 9), and purified inwardly; for the conscience is purged from dead works to serve the living God. (Heb. ix. 14.) And this is one act, and the imputation of righteousness is another, which make one perfect whole—by which the believer is brought to his right state, and the high privilege of standing complete in Christ—accepted in the sight of God.

Now this justification is inseparable from sanctification, and the effects, therefore, of so effectual a cause are glorious; for it may be said to the justified now,—as it was said in the early days of the Gospel:—Some of you were practically working the works of heathen darkness, and were enemies in your mind by wicked works; and some of you were ignorant of God's righteousness, and were going about to establish your own righteousness—for this which is expressed elsewhere is here implied—and ye were enemies by reason

of the enmity of your hearts. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) O, how glorious the effects!

In viewing these particulars, as derived from the word of God, we are not surprised that, a justified person should have written, or should be heard to say, "Most men are afraid of their sins, and are crying out against their sins, and well they may: but, I am most afraid of my righteousness, and find it needful to cry unto the Lord to save me against myself; for though delivered from my sins, by redemption and justification in the blood of Christ, and called and made willing to serve him in all good works, I am perpetually tempted, in my haste, to think something of what I do: whereas when I am led or driven to examine, deliberately, even my best performances, I find myself not only unprofitable, but that I want pardon for them, and crying out against my own righteousness, I look from myself to him who justifieth the ungodly, and who justifieth freely, and does and will justify all who come unto God by him. This, therefore, is the way that I take:—

> "Coming as at first I came,
> To take and not bestow on thee;
> Friend of sinners, spotless Lamb,
> Thy blood was shed for me!"

It has just been said, that the justification whereby we stand complete in Christ before God, is inseparable from sanctification; and we are not careful to say which is first and which is second; for if it be true, that whom he justifies, he also sanctifies; then it is true, that there cannot be the one without the other; and true also, that there is so complete a connexion,

that the birth of the one is the gift of the other, and they are twins both in birth and life, so that if there be the one, there is the other.

God justifies by faith, in Jesus Christ—sprinkling the conscience of him that believeth, and covering his sins as with a garment, accepting him in the beloved, just and holy. But this faith is the gift of the Spirit (1 Cor. xii. 9); the fruit of the Spirit (Gal. v. 22); the gift of God (Eph. ii. 8.) And the Spirit sanctifies the justified. Therefore does God sanctify even as he justifies, in the name of the Lord Jesus, and by the Spirit of our God.

God in his works is not divided any more than in his essence. It is God that justifies. It is God that sanctifies. But the Father justifies in the Son, and through his most precious blood and righteousness; and the Father and the Son sanctify by the Spirit; and the Spirit sanctifies not only by inhabitation, but also as he justifies, by Christ, and in his name. Therefore is one God in Trinity, and Trinity in unity, the Sanctifier and Justifier, while whom he justifieth he sanctifieth, and whom he sanctifieth he justifieth, through and in Christ, and by the Eternal Spirit. Yet, Christ is made to us justification, as we have seen, by imputation through faith, and his righteousness is to us and upon us by faith. Hence it is written, "being justified by faith we have peace with God, through our Lord Jesus Christ," and this is the blessedness of every one who believes in Jesus, and this is his safe and holy estate in the Church, and his standing in Christ in the sight of God.

SANCTIFICATION is not by imputation, but by *implantation*. It is not said to be upon us, as is the

righteousness in which we are clothed, but in us; whereby we are conformed to Christ's image, and strengthened according to his glorious power, and upheld, and kept, and by which we stand. Hence it is written,—"He hath given us of his Spirit" in regeneration; and hence it follows, that we are born unto holiness, set apart, sanctified,—for "know, that the Lord hath set apart him that is godly unto himself." (Psalm iv. 3.) Set apart for God, meetened for the master's use; it is therefore a work indeed, God's work, a sanctification worth the name. The subject of it was a sinner, and not a saint; now he is a saint, yet still a sinner; a sinner, saved,—possessing the spirit of holiness; a holy person like his Lord in one respect, and waiting to be like him in another.

We are anxious to be understood on this point, and shall rather subject ourselves to the charge of a repetition of words than risk being misunderstood, or partially understood. It is perfect holiness in man for which we contend; God's workmanship, his new creation by the Spirit, which is holy, and the subject of it is a holy person; born of the Spirit, he is renewed also from time to time in the spirit of his mind unto what is spiritual, and excellent, and lovely, and of good report. But the man is still a sinner, and his old nature or fleshly man, except as mortified, subdued, brought under (1 Cor. ix. 27), is the same as ever, and so will remain until put off.

By a reference to the writings of St. John and St. Paul, and by the use of a few passages which have before been noticed for other purposes, we shall be able to make these points good, and to present, as we humbly hope, the mind of the Spirit regarding saintship and

holiness, and "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John iii. 9.) That he does not sin, according to his former lusts and habits, is a truth: for St. Paul also says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. v. 17.) But this is not what the text says; for whereas this allows that he yet sins, though not as before, the text says, "he does not commit sin." Nor does the text mean, that the man is not a sinner, who by second birth is become a saint; for the same writer declares by the same Spirit, "that if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.) It follows, therefore, that there is meant the new nature, the spirit of holiness which we have of God, *the seed of God which remaineth in us*, the new man who does not commit sin, and cannot commit sin.

Christ is that seed, that holy seed, that incorruptible seed, which liveth and abideth for ever; and Christ in us, by the Spirit, sinneth not, cannot commit sin; therefore whosoever is born of God doth not commit sin. It regards his new and spiritual birth which is of God, and is holy and sins not, and not that old nature which is corrupt and sinful, through the deceitful lusts, and cannot but sin.

Now, this is only the combined view of the two texts from St. John's first Epistle, which preserves the meaning of both, and sets aside the meaning of neither. And it is a view which is clearly in perfect agreement

with what St. Paul must necessarily, by the same Spirit, present on the same subject.

"That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is *in my flesh*), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no *more I* that do it, *but sin* that dwelleth in me. I find then a law (another law in my members warring against the law of my mind, ver. 23), that, when I would do good, evil is present with me." (Rom. vii. 15—21.)

"For *I delight* in the law of God after the *inward man*" (ver. 22), "and with *the mind I myself serve* the law of God." (Ver. 25.)

The points of agreement in the writings of these two apostles are very striking. It is said by each, of the same person, that "he cannot sin, or does not commit sin;" and that he does sin, and cannot but sin. They both describe the saint who is still a sinner; and not the sinner who is not a saint. They describe the person in whom is the holy seed, but in whom also is the fallen and sinful nature remaining. The spiritual man and the natural or fleshly man in the same person; "the flesh lusting against the spirit, and the spirit against the flesh, the one being contrary to the other." (Gal. v. 17.) The person who, according to St. John, "if he says that he has no sin, deceives himself; and yet who does not commit sin; and who, according to

St. Paul, does what he would not, that is, what is sinful; because *in his rebellious flesh* there dwelleth no good thing: and yet who consents unto that which is good, *delights* in the law of God *after the inward man*, and with *the mind, serves* the law of God.

That which is given us of God, by the Spirit, and through and in Christ, is holy, and thus Christ, of God, is made unto us sanctification as implanted; and we repeat, not as justification which is imputed; nor yet as changing, or as making holy our fleshly or old man which is corrupt, and is not to be cured or improved, but put off: but giving us a spiritual and holy life which we live by the faith of the Son of God, and in which we are holy as well as just, and just as well as holy, so that "there is, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. viii. 1.)

It is the state of the Christian, at which we have now arrived, wherein he is free from condemnation, standing in righteousness and true holiness; and it should be contemplated by every believer in Jesus with abundant satisfaction, and received and cordially embraced with that delight which true peace affords. For since every work of God is perfect, this that he does for his children cannot but be perfect, as well in its rise as its progress, and in its progress as its consummation. What he does in nature may help us to understand what he does in grace, for the God of nature and of grace is one. The little infant then is his workmanship, and is perfect as an infant: so is the babe in Christ, because born to that perfect holiness of which we have spoken. But the infant grows in wisdom and stature; so did the Lord Jesus; yet it is never said that he who

was holy increased or made progress in holiness, neither can it be rightly said of those who are begotten of God and born unto holiness. Further, the infant, preserved of God, grows unto man's estate, so does the babe in Christ; but there is no change in the nature of the natural man in either, nor of the spiritual in the one, for what is natural is sinful from the beginning to the end, and what is spiritual is holy from the beginning to the end.

Nature then serves us here with parallels, so far as we treat upon things natural; but grace only teaches correctly, when we come to things spiritual. Here, however, is a scripture applicable to both. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (1 Cor. xiii. 11.) A natural man who has grown in the knowledge and wisdom of this world, and the spiritual man who has grown in the knowledge and wisdom of the kingdom of God, can alike appreciate and apply the above, the one to natural things, the other to spiritual things. But in neither case does it refer to the birth or nature as being changed or improved, but to a progress made in knowledge of natural and spiritual things respectively. This then is true of the spiritual, that holy in birth he holy remains, while in sanctified knowledge and wisdom he makes progress, "grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

And this also may be truly said, that in living a life of faith on the Son of God, there are conquests made over our corrupt nature, even to the bringing of every thought to the obedience of Christ. Perhaps the full meaning and bearing of Gal. v. 24, may be this,

"They that are Christ's, have crucified, are crucifying, and shall crucify the flesh with the affections and lusts." But it is manifest that what is effected through the Spirit in crucifying and mortifying the flesh, or "carnal mind which is not subject to the law of God, neither indeed can be," does not increase that, by which this work is effected, in holiness, for it is already holy; but it is that which is of God and is holy, which brings down or *keeps under* that which is natural, unholy, and corrupt. It will be equally clear also to many minds, that if we imagine a progress with regard to our justification and sanctification, as if we were more or less justified and sanctified at one time of our Christian life than another, that then there is involved, as a consequence, the imperfection of God's work, and that something is left for us to complete for him. But we have taken it as an axiom, not to be disputed, that every work of God is perfect; and therefore we conclude that when he justifies freely he justifies completely, and that when he imparts the spirit of holiness it is that which is holy, and that it is in both together, that the believer finds his true standing in Christ, and is accepted as without spot or blemish in the presence of God.

A comprehensive view of holy Scripture, doubtless, is needful to enter into and to understand, what is here meant, without offence. For if large portions, and striking facts, be left out of sight and mind, and only a few popular and common notions be received and entertained, our view will seem at once to be strange,—if it escape being instantly condemned. We beg therefore attention to a fact or two, for the avoidance of that fearful sin, of either thinking erroneously, or speaking unadvisedly, or judging hastily of the work of God.

First love—is commended in holy Scripture, to those who having advanced in knowledge, in love have declined; and *zeal*, not according to knowledge, is censured in Holy Scripture, because intemperate and injurious. Now, both love and zeal are characteristics of the young Christian; and whereas zeal exposes him to danger, and therefore to censure, because he needs to have it attempered and regulated by a sanctified knowledge: love, true love, is never censured, but commended, and why? because it is of the Spirit, and because of the Spirit, it is holy, and so holy, that the elder who has advanced in sanctified knowledge is admonished by the example of the younger, because of his decline in love. (Rev. ii. 4.) But if the younger receive by the same Spirit, that fruit in which he is even superior to the elder, while the elder has grown in sanctified knowledge so as to reprove the younger for intemperate zeal, then it is manifest that both have what is good of the same Spirit, and what is evil of themselves, and of the same nature without respect to years; and therefore is the spirit of holiness with the one as with the other; and each, from the first as to the last, is freely justified and sanctified, according as he has received Christ by faith, and the spirit of Him that sanctifies.

Truth needs no guarding; it is its own defence; but any writer is bound to avoid, if it be possible, what he advances as truth, being evil spoken of, as if it were error. No Christian from design will ever speak evil of the truth of God, but for want of knowledge in divine things, he is ready to do it. If he read or hear what he understands not, that which is before him in the Word, and which his brother by the Spirit

sees, but which is not discovered to him, he is ready and is sometimes forward, not only to resist it, but to charge a something else upon the speaker or writer, which is said to belong to it. On this ground, had we not expressly said the contrary, we might, perhaps, be accused of advancing the notion of an imputed sanctification, and possibly we might, for other things we have written, be accused of advancing directly or indirectly, the notion of eternal justification.

For these reasons we would now remark, that in no case have we intended to blend things together as if there were no distinction to be made, or as if there were no distinct parts of those things which form a whole. We think we see and believe with St. Paul that the purpose of God is one, and that the developments of that purpose are many; and that the connexion between the one and the other, in no case, gives us liberty to confuse the development of what was purposed of God with that purpose, so as to speak of the one as if it were the other. Our Apostle has left us more than any of the sacred writers on both points, as all being in connexion and yet without confusion. He speaks of certain brethren (Rom. xvi. 7) who he says "were in Christ before me," where clearly he refers to their justification and sanctification in the name of the Lord Jesus, and by the Spirit of our God, and to all things which pertained to their calling and establishment in grace, and all we have said on the believer standing complete in Christ, as justified and sanctified, is intended to be strictly in accordance with this as well as with his other statements, and the more so as it is evident, that no man can rightly speak of God's holy purpose from eternity, (as is beautifully

stated at the end of our Seventeenth Article, already quoted,) until he is the subject of this free justification and holy birth and sanctification in Christ.

But it strikes us that more may be said, for if a man could be in a state of justification in the sight of God, before the Spirit's operation, unto his faith and penitence, then there would be implied in it, that the God of truth sees him to be what he declares he is not; for instance, if this were true, then Saul of Tarsus was just in the sight of God at the very moment when the Holy Ghost, by Paul the Apostle, declares him to have been "a blasphemer, and a persecutor, and injurious." (1 Tim. i. 13.) But what says the Scripture, which has so recently passed before us? "Abraham *believed* God, and it was counted unto him for righteousness," and not only so, but that "to us also it shall be imputed, *if we believe on him* that raised up Jesus Christ from the dead."

Therefore does every thing presented, as we believe and have intended, strictly accord also with all scriptural rules and all practical means which can be drawn, and adopted from Holy Scripture, for the promotion of personal holiness and the fear of God. On this ground we understand the passage, by the Apostle Paul, to be exclusively addressed to believers in Christ,—to them who are justified and sanctified.

"*If ye live after the flesh ye shall die,*" not eternally; but to spiritual things and the enjoyment of them! Would to God that all those Christians who indulge and do not deny themselves, when they frame excuses, not only for non-attendance on public worship, during the week, but on the Lord's-day evening also, could see and consider this! For truly is it to be feared

that many are asleep, and if not to spiritual things altogether dead, which cannot be if born of the Spirit; yet, dead to the enjoyment of them, and ripe for the *chastisements* of a loving Father.

"*But if ye through the Spirit do mortify the deeds of the body, ye shall live*" (Rom. viii. 13), not hereafter only, but now, "a life of faith on the Son of God," to God, and for God; to your own enjoyment, and to the edification of others. Oh! what means that drowsiness and deadness which steals over so many? It indicates doubtless one of two things. They either receive not the doctrine of a free and full justification and sanctification through and in Christ, and are in bondage; or else they receive and hold it in unrighteousness, and are licentious. Guard against these extremes, and receive the truth rightly, for when rightly received, it leads to the adoption of such means as are best calculated to ensure personal holiness and true enjoyment; and to promote a Christian's advancement towards attainments so blessed. Wherefore to take the means and the way, and to be pressing forward towards the end, which is the mark and prize of our high calling, is at once our privilege, and duty, and honour, and glory. As dear children who imitate their parents, so are we to be followers of God (Eph. v. 1); and according to the *measure* of a saint's stature and beauty, are to labour to be like unto God, because it is written, "Be ye holy, for I am holy." The rules and means then of personal holiness which one will adopt and use who rightly receives the truth as it is in Jesus, and as it is revealed in the Holy Scripture respecting our sanctification—in him and by him who is holy—are both negative and positive.—Negative;

the avoidance, as far as possible, of the contact of evil; the sight or touch of evil. For this is the proper effect of a deep sense, an abiding conviction of the evil nature we inherit, in common with all our race—a fallen, corrupt, assailable nature, which in its motions and workings, as the Apostle declares of the flesh or fleshly man, is not subject to the law of God, neither indeed can be (Rom. viii. 7, 8): or a deep consciousness that sin dwelling in us (Rom. vii. 17), is a constituent part of our natural selves;—and this will cause the Christian to walk circumspectly, and to watch and pray always, that he enter not into temptation, that he fall not into sin!

Like the person who has a precious jewel, a valuable treasure committed to his charge, he will avoid the company of the thief or robber. Like him who is an exemplification of weakness in himself, he will keep within his strongholds, and not expose himself to the attacks of his determined and powerful enemy. And more especially, like him who hears of the plague raging in a town or city, and who knows that he is bodily prepared to contract it, to draw it into his very vitals, and that to enter that place were exposure to sickness and to death, refuses even to approach it: for so he feels and acts with regard to his spiritual health, and the preservation of his whole spirit and soul and body, by keeping from such things as might wound and grieve him; and also from coming into contact with known evil, or venturing uncalled for where it prevails. Oh! it is the holiest possible doctrine which by our Apostle is presented, and its benefit cometh by that teaching through which a man has a knowledge of himself as a sinner! "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins" (and

to do this we must have knowledge of them, and of ourselves as sinners), "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 8, 9); to make us partakers of his holiness by putting away our sin, and by putting us upon our guard against sin. "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man." (Rom. vii. 18—22.)

Thus constituted, and knowing, believing and feeling it, the Christian "walks circumspectly," as before described, and not at random, for, indeed, how shall one that *feareth* and loveth God be otherwise than cautious, watchful and prayerful—avoiding all danger, and as far as in him lies, the contact of all evil?

But add to this knowledge of himself, that he has a spiritual adversary, an artful tempter, who—by his innumerable emissaries, visible and invisible, and by various temptations from within and from without—is able to assail him when and where he is least aware of it and least prepared to resist, and that while in certain places and with certain companions, and in his own proper state of body and of mind, he is shielded and protected; but if in other places and with other companions, and in another state, he is casting away his shield and all the armour which is provided for him, and is exposing himself to sin and Satan, both

from within and from without; and if to this his knowledge of the great truth, that the Lord preserves his saints and keeps their feet, in the spirit of faith and way of holiness, and not in the spirit of presumption and the way of this world—be added, he will then avoid the place, and the company, and as far as in him lies the state of body and of mind, which are not consistent with his welfare and his holy calling; and by the grace of God, his preserver, he will continue to crucify the flesh, refusing to give way to its cravings, affections, and lusts.

And is not this according to the Apostle's rule? Is it not keeping under the body and bringing it into subjection? (1 Cor. ix. 27.) Is it not obedience to his command? coming out from among the false ones, whereby to avoid even the touch of whatsoever defileth? (2 Cor. vi. 17.) Is it not also according to St. Peter's entreaty, that we should "abstain from fleshly lusts which war against the soul?" (1 Pet. ii. 11.) And once more, is it not in strict conformity with that charge of St. Paul's to Titus and to all ministers and members of Christ, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily in this present world, looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ?" (Titus ii. 12, 13); "Who shall *change our vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself?" (Phil. iii. 21.)

But abstaining from or shunning evil is not of itself living holily, and therefore the positive means of promot-

ing personal holiness are presented in connexion with the negative in this scripture; and the blessed results are, first, waiting and expecting the return of the Lord; and next, that change whereby we are to be made like him in glory. And it is manifest that the whole passage is graciously designed to fix our attention and to direct our efforts towards an attainment and results so blessed.

The written word of God is provided for our use unto this end. By it cometh the knowledge of our acceptance in, and union with Christ; and by studying this word, and comparing part with part, or scripture with scripture, cometh that knowledge of Christ and of ourselves also, which promotes true holiness upon the principles laid down by the negative, and as we shall now show, by the positive means harmonizing and making up together the sum of the Christian's law, or rule for the guide of his life. "The grace of God, which bringeth salvation," teaching him to *deny* ungodliness and worldly lusts; teaches him also to *live* soberly, righteously, and godlily in this present world. *Soberly*,—the word of God gives him rules of sobriety and he finds them not elsewhere; *righteously*,—the word of God reveals to him Christ, in and by whom alone he is enabled to walk righteously, and is accounted righteous before God; and *godlily*,—the word of God is the sensible means of communion with God, and of apprehending him by whom we are apprehended. Hence it is written, "Sanctify them by thy truth; thy *word* is truth. . . . . For their sakes I sanctify myself, that they also might be sanctified through the truth; . . . . *that they all may be one in us;* that the world may believe that thou hast

sent me. . . . . *I in them and thou in me*, that they may be made perfect in one." (John xvii. 17, 19, 21, 23.) Christ thus affords us means of attaining to personal holiness by the word, and it must be added, by his Spirit with the word, because prayer is also enjoined for all occasions, in order that our communion with Christ may not only be according to knowledge by the word, but spiritual and lifegiving by the power of faith, while calling upon him for, and receiving from him, the plentiful supply of his Spirit. Hence prayer is another means of keeping under the rebellious and fighting lusts of the flesh, for in this ordinance the Lord has promised to meet us, and to afford us succour. He will be *inquired* of to this end. And as strength vouchsafed to a warrior is equivalent to weakness on the part of the enemy who is against him, so is the might with which God strengthens us by his Spirit in the inner man for our spiritual conflict, and by which he makes us more than conquerors over the devil, the world, and the flesh, through him that loved us.

Besides the word of God and prayer which we desire now to present as so essential to the individual, there are the public means of grace; the sacraments, the preaching and reading of the word, and the worship of the congregation of the saints in the presence of the everlasting Father, and Redeemer, and Comforter; in which he is to have a part, for these are for the benefit of all—while these, for which he was prepared, carried out in the conduct of the family and in the closet, are the means presented by the word, in which *each* is to take his part, as well after as before the public means, for the good of his neighbour, his family, and his own soul.

It is written that "every creature of God"—everything and person lawful to us, "is sanctified by the word of God and prayer" (1 Tim. iv. 4, 5); which seems to imply that no creature or thing is sanctified to us, if the word of God and prayer be dispensed with; and if so, then it shows that the word of God and prayer are essential to the right ordering of every man, and of the affairs of his life.

A family in which this rule is duly observed and an individual by whom it is kept are blessed. (2 Sam. vi. 20.) It is manifest that we do well and right, therefore, when we observe these scriptural rules to do them, and never when we neglect them. "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another" (Heb. x. 25), is pointed on the one part; and not neglecting the word of God and prayer in private as the manner of others is, is equally strong on the other. Nothing will compensate for neglect of closet duties. All public engagements—however punctually kept and diligently attended to, however praiseworthy their objects, and important their ends,—will never make up for the loss of communion with God in secret —for this it is which—by his appointment, whose wisdom cannot err—brings life, and health, and blessedness to the soul, and prepares the man for the affairs and business of life. Better were it to forsake all voluntary undertakings than to neglect or give up that which fits for all the rest. Better to say, I have sinned in undertaking what I cannot perform, than to persevere in the things undertaken to the neglect of that meditation and communion with God which is the appointed means of good to us in all we do, and

to others by what we do. Better to make any sacrifice than to sacrifice that sanctification of our persons in the sight of God and man, which carries with it a present reward of abounding grace and the good hope of eternal glory.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray unto thy Father which is in secret; and thy Father which seeth in secret *shall reward thee openly*" (Matt. vi. 6), both in grace and in glory.

THIS IS THE PROMISE, THE SURE PROMISE OF THE FAITHFUL LORD.

But it is to be feared, that in these exciting and busy times there is a sad neglect of closet duties, and of secret communion with God; and that the promise is forgotten, disregarded, or neglected.

Clergymen, from motives of pure benevolence and with a view to further the Gospel, have been engaged early and late in committees, and public business; and private Christians generally have been "cumbered about many things," and tossed to and fro, by the opinions of men, and by various stirring circumstances for days and weeks together, to the sad neglect of secret meditation and examination, and of strengthening and refreshing from the presence of the Lord, by the word of God and prayer.

Hence the manifest *weakness* of thousands in *the faith*, and the shallowness of their views of Scripture; the lowness of their stature in holiness, and the meanness of their attainments in the Church of the Lord.

There is a general spread of religious knowledge indeed, but oh how little and how imperfect is that

knowledge of the word of God! Are we not carnal rather than spiritual?—and our condition, as a whole body, is it not powerless, unhealthy, and unfruitful? or rather are we not like a tree bringing forth fruit in abundance which is not good, but spurious in its growth, and appearance, and quality? Thus saith the Lord, and is it not to us that he now speaks? "Israel is an empty vine, he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty; he shall break down their altars, he shall spoil their images." (Hosea x. 1, 2.)

If *our* likeness be here accurately drawn, and our case correctly described by the pen of inspiration; if we are like Israel of old bringing forth fruit unto ourselves; if increased altars, but divided communions; if *schism upon schism*, which discovers the divided hearts of multitudes, be a sign of our times; if these be the things which are manifest in our land, and are not mourned over, but rather patronized and applauded,—then no wonder if our condition shall be found pitiful, and our supposed strength prove to be very weakness, and the result the very reverse of our wonted expectations,—a breaking down of these altars, and not of their being a standing monument of praise to God or of honour to ourselves.

The reader will form his own judgment upon these suggestions, and while the writer will be thankful if it shall please God, by the manifestation of his glorious power in his Church, to show our state and the results following to be very different than is here supposed,

yet that reader will do well to consider seriously the bearing of these suggestions upon himself, and to be more diligent than ever in communing with his own heart in secret, and in meditating upon the word, with fervent prayer, coming to God and abiding with God.

Every professed Christian, is one of the whole body, whose individual state, whether it be good or bad, produces its effects among the members. His state therefore concerns not himself only, but others also. Neglect of communion with God is the inlet to everything that is evil and injurious to his own soul, and he imparts the same to others. If it only lead to a weak and sickly state, there need be nothing worse; for here it is that unsound views of doctrine, and worldly and unspiritual conduct, spring up necessarily and unavoidably, because natural fruits; and such will ever be the "empty vine" appearance of the Church, when closet duties are neglected.

Satan, who sometimes gains his ends by the inactivity and parsimony of the saints of God, at other times gains them by excess in the opposite. But if neither be neglected, and if there be communion with God our Father, in Christ, by the Holy Spirit; if there be this holy fellowship maintained and enjoyed by the word of God and prayer as the first and chief privilege, then will the Church be a fruitful vine, and the views of her members will be sound as in the days of Reformation. God the Father will be precious for his love, God the Son for his redemption, and God the Holy Ghost for his quickening and sanctifying, comforting and saving power and presence; and the true doctrine of regeneration and justification, and

of sanctification and adoption in Christ and by Christ, with pressing after holiness, and striving after conformity with the Divine image—through such scriptural means as are now suggested—will be firmly held. And this is a sign with and a fact of the believer when by the Spirit he mortifies the deeds of the body, and is healthy, and spiritual, and lives; and then, but not otherwise, all other fruits of righteousness may abound.

Now the negative and positive means whereby to promote personal holiness and Christian devotedness are found most completely to harmonize—for what is entering the closet but fleeing temptation? and shutting the door behind you to commune with the Lord, but shutting out the world, its alluring attractions and seductive arts? and what is prayer but the act of disarming and dismissing the tempter, and of making fast the armour of God which faith has put on, wherein to stand? (Eph. vi. 18.) When we draw nigh to God, he draws nigh to us; and then we so effectually resist Satan that he flees from us, and we are strong in the Lord and the power of his might.

The grace of God which bringeth salvation is also found in harmony with the reward which is now vouchsafed openly, to the upright in heart. The Lord God is our sun; he gives light and life, and joy and peace to us in believing,—and our shield; he defends, protects, preserves, and comforts us in danger and in conflict, and no good thing will he withhold from them that walk uprightly; he regulates his gifts in providence and in grace to insure our safety, and gives us therefore just and *only* what is really good, the best things for us, our daily sufficient bread, supplying all our *need* according to his riches in glory by Christ Jesus,

and this is our present reward, the saints' promised reward, "Seek ye first the kingdom of God and his righteousness, and all these (necessary) things shall be added unto you." (Matt. vi. 33.) The harmony also holds with our spiritual and glorious reward, which is of grace now and for ever. "For as *through the Spirit* we mortify the deeds of the body," so we spiritually live and shall live. "For as many as are led by the Spirit of God, they are the sons of God." "For ye have not received the spirit of bondage, or of slaves, again to fear, but the Spirit of adoption, or of children, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." And it follows that our future or glorious reward is certain. "For if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 13—17), rewarded openly.

The views before presented on sanctification, make us the more anxious to urge the pressing after holiness of life, and activity and devotedness in the service of the Lord, inasmuch as it is fully known to us that *unholy* persons may embrace any theory, that the heart is deceitful and desperately wicked, and that Satan's devices are so many and various, to cause the way of truth to be evil spoken of, that he may induce such to take up the view of sanctification which has been presented, and to talk of it lightly, as such have done of free justification, and of eternal election, to the injury of others, and to the multiplication of stumbling-blocks in the way of the timid and weak, and thereby to cause an evil report among the saints, and even the very truth itself—being held in unrighteousness and

connected with a loose walk and conversation—to lie under reproach. And therefore it is insisted that this sanctification is not only consistent with righteousness and true holiness, but that rightly received it is the most holy view; because it does not propose to heal slightly by a single application of the remedy, but insists that the diseased must be always coming to Jesus the great healer, and thereby be always proving that the blood of Jesus Christ, God's Son, cleanseth us from all sin.

But if after all that is said, or can be said, there be still objectors, we shall not be surprised, nor are we deterred, by any such consequence, from urging this perfect work of Christ in us,—drawing us to himself, as the only true ground and standing of the Christian believer,—inasmuch as it is a description only of the sinless birth, of which St. John speaks, unto righteousness; and by which St. Paul declares he delighted in the law of God. In short it is, that union of the Divine and human natures in the same person, that holy seed in measure to the Saint which was entire and complete to the Lord of glory, and that true sanctification of the Holy Spirit, and that sealing and setting apart of the whole man, spirit, and soul, and body, which are effected, in order that he may be presented blameless in the day of Jesus Christ, when like him we shall appear, and with him in his kingdom shall reign,—accepted, perfected, and glorified. Not without holiness, but with this real implanted and effective holiness shall men see the Lord.

We necessarily arrive at the same end or result repeatedly, nor can we do otherwise; for the Bible teaches, and we believe, that God's work is perfect; that he is the Lord God, infinite in wisdom and knowledge,

design and power, and that what he purposes to do he does effectually, and in every stage of its accomplishment, and at all times, it is perfectly done; that the sanctification of his people therefore is as perfect at the beginning in principle, as it is in the end in completion; as perfect or holy in its seed or measure, as it is in its harvest or fulness. We marvel, therefore, that any who profess to be taught of God, and to have been instructed to be teachers of others in God's word, should ever entertain a single thought of God being frustrated, or defeated in his designs and intentions, or robbed of souls he longed to save; whether that frustration, or defeat, or robbery, be suggested or maintained by those who run into one extreme on the power of the Church, spiritually to regenerate by baptism, and yet to have that spiritual birth, through the power of sin made void: or whether it be suggested by those, who setting out upon principles diametrically opposed, arrive at the selfsame reckless, but altogether erroneous, and therefore only imaginary result.

It is awful, we think, and fearful in the extreme, to advance or entertain the idea of Israel's God, the God of the Bible, being outdone, by sin or Satan, by the world or by the Church, so that *what he intended is not accomplished:* and yet, according to each of the systems referred to above, this very idea is either expressed or implied, and in such manner as to characterize the whole. For whereas they who maintain, that spiritual regeneration is always effected by baptism, as administered by them, do not attempt to identify the same, in every case, with salvation, but otherwise, yet do advance the doctrine of a work, being begun in the soul

by the Lord, which is never completed, but abandoned: the opposers of their systems, or those who advocate opinions utterly at variance with theirs on Church affairs generally,* boldly and systematically put forth the doctrine of God being frustrated as to his intentions,—and while thousands have drunk down their poisonous draught, and are still drinking it, they administer not a corrective, but persevere in it, or, at least, pass over it: and therefore is a Church community on the one hand, and a no-Church or any-Church community on the other, overrun or deluged with statements which at first sight seem to be opposed; and are looked upon as actually being opposed, but which in reality are not opposed; for both are equally void of a scriptural foundation, and are perfectly agreed upon this one awful point, that God is outdone; for that he intended and intends a work, has set and sets his hand to it, but has failed and still fails to accomplish it.

We have no great partiality for the writings of the early Fathers. We know that scarcely any of them are free from doctrinal errors. Possibly it pleased the Lord it should be so, lest the attempts to add any of their writings to the inspired epistles of the Apostles of the Lamb as a part of the canon of Scripture should have been allowed to succeed. But we entertain no prejudice against them, nor ought we, for many of those fathers were clearly, notwithstanding their

* Compare the Tract entitled "The Unity of the Church," and a Defence of it, and the Author's known *opposition* to "*The Oxford Tract*" views, and connect the same with his *standing approbation* of "MAMMON," *whose very basis is the frustration of the Divine intention*, and you will find a demonstration of the truth of these remarks. Both parties suppose God to be defeated.

doctrinal errors, men of God. So far, therefore, as they wrote according to the testimony of Holy Scripture, their writings may be quoted as authority; and for this reason we avail ourselves of a passage which for its point and beauty on the Lord's sure work in his temples is seldom surpassed. "Whom he hath made rich," says Cyprian, "none shall make poor. There can be no penury with him, whose heart has once been enriched with celestial bounty. Roofs arched with gold, and houses inlaid with marble, will be vile in your eyes when you know, that your own minds ought rather to be cultivated and adorned; that this house is more valuable, which the Lord has chosen to be his temple, in which the Holy Ghost has begun to dwell. Let us adorn this house with the paintings of innocence; let us illuminate it with the light of righteousness; this will never fall into ruin through the decays of age; its ornaments shall never fade. Whatever is not genuine is precarious, and affords to the possessor no sure foundation. This remains in its culture perpetually vivid: in honour and in splendour spotless and eternal: it can neither be abolished nor extinguished. Is it then capable of no alteration? Yes. It will receive a rich improvement at the resurrection of the body."—*Miln.* vol. i. p. 333.

This brings out to view all that we contend for. It is descriptive of our present standing in Christ, by faith, by that faith which is of the operation of the Holy Spirit, abiding in us; and it presents us with a thought of the future, which is inseparably linked with the present,—with a glimpse of the day of the resurrection of the body—*the day* of the Lord Jesus, when he shall come again and receive us to himself,

that where he is, there we may be also. (John xiv. 3.)

Now *faith*, which realizes to ourselves our union with Christ, and is now "the substance of things hoped for, and the evidence of things not seen," will, at that time, give place to sight; while, until that day of the revelation of things whereunto we are given to hope, it is provided for us, and rendered equal to bringing those future things into the present; so that, it is not fanaticism of which we are guilty, when we speak of standing complete *now* before God in Christ, as we then shall be found; but only the exercise of a true faith, that gift of God which is freely made ours, and by which righteously and with peace and joy, we speak of those things which are not, and yet are; and exult in those things which are now in the seed-time of the Spirit, because made sure and certain by promise; and shall, literally and gloriously, be ours in the harvest time of the Lord Jesus.

But that which is to be perfected, and which is capable of such rich improvement, is the temple of our body, in which the Spirit dwells, and which is to be manifested: it concerns, therefore, the day of manifestation, when the whole man, spirit, soul, and body, shall appear with Christ, who is our life, and be like him, and see him as he is.

But even now *faith*, in lively exercise, puts off, or denies, subdues, brings under, the sensual and carnal man; and puts on, or realizes, wears, manifests, the new man, for this is the walk of faith in the Son of God,—and thus we have our standing in Christ really, by faith, now, even as we shall have it, manifestively, in the day of his appearance; and this is as truly and certainly

realized in the day of sorrow and conflict as in the day of joy and peace.

Hence, that conflict of the Apostles, so touchingly described in the seventh chapter to the Romans, is not a delineation, as some have imagined, of a sinner, who, in much darkness, and amid many temptations, and dangers, is struggling, and feeling his way to life and liberty; but it is a description of a saint who is a sinner, and of the Christian warfare, of the contention in the Christian man, and of the cravings and strivings of his sensual self after forbidden things, and of the convictions and longings of his spiritual self, after that which is good, or after spiritual things; or, it is descriptive, as is said to the Galatians, of the flesh lusting against the Spirit and the Spirit against the flesh, the one being contrary to the other; and this must be, or Paul is divided,—for there is no break in his statements, —in the same breath he tells us of his misery, and his delights, (ver. 22, 23,) of his wretchedness which he laments, and of his blessedness for which he gives thanks. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord. So then, with the mind, I myself serve the law of God; but with the flesh the law of sin." (Rom. vii. 24, 25.)

The same person mourns and rejoices, complains of bondage, and realizes his blessed freedom, at the same moment; and truly and rightly, for he exists naturally, and therefore has frequent cause to mourn; and he exists spiritually in Christ, and therefore has always cause to rejoice,—"sorrowful, yet always rejoicing."

Hence also that blessed state described at the commencement of the eighth chapter, does not refer to an

individual, as if he were contrasted with an opposite character in the seventh; but regards the very same person or persons; for as we have seen that the man, who complained of his bondage, could at the same moment give thanks through Christ; so now, we find the man, who glories in being free from condemnation and in being set at liberty in Christ Jesus (ver. 1), groaning within himself, because of the body of this death, whose motions and workings are contrary to Christ; and because he is waiting to be freed, not as now only by the power of faith, for therein he rejoices and groans not; but to be gloriously delivered from that which causes groaning (ver. 23), and concerning which he is a blessed expectant, and a joint-heir with him who inherits and shall inherit all things. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be *revealed in us:* for the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body." (Rom. viii. 18—23.)

The "resurrection of the saints," the restitution of all things, and the glorious day of the Lord, are here presented to our faith, like the clusters of grapes from

the valley of Eschol, to tell us how blissful and glorious our rest shall be; and this, while we enter it by faith, and by faith as justified expectants stand, we nevertheless wait and hope for. We are really the heirs with Christ, and our title and meetness are good, through our standing justified and sanctified in him; yet like the expectant, the heir to an inheritance, we wait until the time appointed of the Father. Then we wake up after the Lord's likeness and are satisfied, receiving that for which we waited.

"We are saved by hope." (Rom. viii. 24.) Hope sustains us in times of greatest trial; even in sickness, in sight of the grave; for faith realizes the fact, that we shall rise again, for the repeated promise is, "I will raise him up at the last day." (John vi.) Thus the prospect is opened to the view of faith, and hope waits, patiently waits, and we are sustained in waiting.

Bishop Hall somewhere beautifully says, "If to die be gain, why should I hesitate to be a gainer? if to depart and be with Christ be the better part, why should I be backward to obtain it? What I must do really, let me do willingly?" And well might he, for being justified freely and completely by his grace, we enter rest when we leave the body, and by faith we sing the conquerer's song—"O death, where is thy sting? O grave, where is thy victory?" Yet death conquers, for the present, each and all; and the grave receives the dead; not the soul, but the body, and the soul of every one who is born of the Spirit enters rest, and waits out of the body to come with Jesus, even as we wait in the body, for the coming of Jesus with the thousands of his saints. And when He comes, is "the manifestation of the sons of God," "the glorious liberty of

the children of God," "the glory revealed in us" and that which we waited for realized, and all that is written and now presented to our faith, brought out in glorious triumph. "Behold, I shew you a mystery; we shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality. So *when* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory. (The saints die no more, but triumph over death and the grave.) O Death, where is (now) thy sting? O grave, where is (now) thy victory? The sting of death is sin (but we are now delivered from our body of sin); and the strength of sin is the law (but we are redeemed and freed from its curse, for we are risen from the grave). But thanks be to God "who hath given us the victory through our Lord Jesus Christ." (1 Cor. xv. 51—57.)

This is the climax. The grand result of the Lord's work. The final issue and bliss in us, to which our new birth leads, which is begun in grace and perfected in glory. Well may we with the Apostle say, "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

But to gather up, and present in fewer words, the things, facts, and doctrines, which are spread over the

hundred preceding pages, may perhaps be doing a service to some of our readers. By concentrating the same, it may be helpful in fixing the substance in the mind; and, therefore, we shall give ourselves to this duty.

It has been shown, or an attempt has been made to show:—

First.—That the Apostle, by the Holy Ghost, has recorded a decription of two classes of persons—the natural and the spiritual; that persons answering thereto have ever lived, and do still live in the world; that he, as well as the Lord Jesus Christ himself and his Apostles generally, declares, that all descendants of the first Adam, are natural, and that as many of them as become spiritual are born again, and that this birth is of God; that these two classes exist in the world generally, but that his reference to them is confined to the Church of the baptized especially; for he expressly says, it does not regard them that are *without;* and, therefore, it is concluded that the Church ever contained, and now does contain, those who are natural, and those who are spiritual, those who are regenerated by THE SPIRIT, and those who, though baptized, are still not so regenerated.

It is stated also, that the Apostle's description, which marks the difference existing between them that are natural and them that are spiritual, distinguishes also between that which is natural and that which is spiritual in the same person. That which is natural, remains unchanged, and so will remain till put off; and that which is spiritual, which comes from above, and is the second birth, remains also unchanged and distinct, though in personal union, for that which is born of the Spirit, is spirit. It is further argued, that whereas the

natural man may perish, body and soul, and will and must if a natural man only he live and die: yet that he who is born from above and is spiritual can never perish, that he shall be sanctified wholly, spirit, soul, and body, and preserved blameless unto the coming of our Lord Jesus Christ. And this is bringing out what we mean by the believer standing in Christ, accepted in the sight of God.

Secondly.—It is suggested, that this view is essential to the maintenance of sound doctrine; that if it be supposed and taught, that the new birth consists of changing or altering the natural man only, instead of its being a new creation in him, or that which "is spirit" and of God, in addition to that which is natural and of man, that then we yield to the pretensions of, and are comparatively impotent against those who put forth the doctrine of baptismal regeneration; not in a Church acceptation, for this is right; but in a spiritual sense, and as if it were the only acceptation of the word, which is wrong; and, also, weak against those who are secretly or openly Arian or Unitarian in their views, and can adopt such terms and phraseology as are now generally in use,—affixing a meaning thereto which Christian brethren never intend, and which they altogether reject. It is suggested, also, that this view of a distinct spiritual birth, which is peculiar, not to every baptized person who is regenerate ceremonially, or in a Church sense; but to every spiritual person who is regenerate really of the Holy Ghost,—is purely derived from Scripture, is the doctrine of Scripture, and is in perfect harmony with true Church doctrine as set forth in the articles, creed, and services of the Church of England.

Thirdly.—It is shown from facts of Scripture history, that spiritual regeneration was never identical with circumcision, or baptism, or the Lord's Supper, or with all sacraments and ordinances put together, in such manner, that the partakers of the one were necessarily partakers of the other; for, as it is written respecting Israel, not that these sacraments, but that "the election obtained it, and the rest were blinded," so it was found to be with Noah's family, and posterity; and with the Lord's twelve disciples; and with his universal Church from the beginning; and is so until now: that therefore it is not of man's work or man's righteousness, but of the Lord's grace and the Lord's righteousness, that any are spiritually regenerate and eternally saved. But while the sacraments are not necessarily identical, they are generally connected with both regeneration and salvation,—for as the Lord himself spake of the one with the other, so have his servants, who of his grace became partakers of the one, ever been mindful to observe the other, and to fulfil all righteousness after the example, and for the sake of him that loved them.

Fourthly.—The Lord's work is a perfect work, in its every stage; in its rise, its progress, and its consummation: perfect in regeneration, in justification, and sanctification:—not to the prevention or neglect, on our part, of the use of all scriptural means, to promote our individual personal holiness; but to enforce and ensure the adoption of the same, unto our conquests over the old nature, or crucifixion of the flesh with the affections and lusts, and to our living "soberly, righteously, and godlily in this present world, looking for that blessed hope, and the glorious

appearing of the great God, even our SAVIOUR JESUS CHRIST," "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." But this is ours, now, by promise, by the promise of him who will not deceive, who cannot fail, and it is ours by faith; and therefore this is also the bringing out, precisely, what we mean by our standing complete in Christ, accepted in the sight of God.

Fifthly.—There is surely a perfect harmony, to be seen and demonstrated, in all Church proceedings and results; and this, we humbly trust, is in some measure herein delineated; but if not made clear to the reader, it must be considered our failure, while, as the Lord reigneth, the fact is certain. For he that secured to himself his own inheritance from among his people Israel—against all their enemies could do, and against their own ignorance and unbelief—has, surely against all that has been or could be done by the world and in the Church, been secretly and calmly, but certainly, accomplishing his own will, and the work of faith with power, unto the salvation of his people to the present time, and will do it to the end.

But we submit that there is a striking harmony shown between the things which were in the Church of God, and which now are in a true branch of the Church of the Lord Jesus Christ, established in this land—even as there may be also, in other branches of the one holy Catholic Church, in other lands—and if so, it may be feared, that "false doctrine, heresy, and schism," are neither so uncommon, nor yet so harmless as many imagine, or as is so generally

admitted; and in such case it may also be proved, that conformity is neither so unreasonable nor so hard a thing as many conceive, or as some attempt to prove and maintain. We can sympathize, very sincerely, however, with those who, without searching deeply into Scripture on the subject, form or take up popular objections to expressions and statements in certain of our Church services, and draw inferences, which are utterly at variance with the views entertained by those men of God who compiled them; and who, by the extraordinary grace and wisdom vouchsafed to them, so drew them up that they should contain the truth of God in beautiful harmony, both as respects the general body of baptized and professedly Christian people, and as respects the mystical body of the Lord's anointed, the spiritual temple of the Lord, his living members, who are his habitation through the Spirit. And in sympathizing with such, and especially with such of our younger brethren in the ministry as may entertain views similar to our own, it is intended to append * a statement of facts from one who continued to minister amid many difficulties, with a good conscience, and who thanks the Lord that he was never led or driven to take such steps, as might at this time have involved him in what he would consider to be the sin of schism.

Finally.—Israel, without controversy, were *nationally* in covenant with Jehovah, and out of their whole number, by means of their ecclesiastical privileges and blessings which were open to all, he gathered his spiritual Israel to himself, giving each of this number just as he gave David to call Messiah, even Jesus, Lord by the Spirit, and them he adopted and

* See Appendix.

justified and sanctified. Even so we were as they, *nationally* in covenant with God—whether, being stained with the mark of the beast of Rome in the State department, we now are may admit of dispute—yet by means of ecclesiastical privileges and blessings open to all, he has gathered and still gathers his own elect from among us; and it is a continuance of the one Church general and the one Church spiritual; for the saved of Israel wait for us, and until our number is gathered also, cannot be perfected.

Be it our care and wisdom, therefore, not to deny the lawfulness of the Church being general, for such was our type—and be it our care and wisdom not to deny its being special and spiritual in part, for such it was with them; and whether we receive certain doctrines or not, the fact is convincing, it is so with us, for some are partakers of sacraments, and yet are only natural; and others are partakers likewise, and are spiritual. Be it therefore our greater care, and greater wisdom, to seek the latter, that ours may be the privilege, and ours the blessing, and ours the completeness in Christ, and ours the glory which shall be revealed—for, "whom he justified, them he also glorified;" and whom he justifies, them he will ever glorify. "FOR, I am persuaded, that NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD."

THE HOLY SPIRIT,

OR

THIRD PERSON OF THE BLESSED TRINITY.

THE desirableness, and perhaps the necessity, for adding a third part on this great subject, has been suggested to our mind by a variety of facts and circumstances, both of the present and of the past, indicative of the state of the Church of the Lord; the which being duly considered, it has appeared to us of so great importance, as to demand and receive, in connexion with what we have written, our best, our prayerful attention.

Such of the modern publications as have fallen into our hands—being recommended to notice as they are by the great approbation of the Christian public during the few years now past—and such others as have been more recently published with similar success, or published because they were thought best calculated to meet the taste and feelings of the many readers, have been generally found to be fearfully defective on grand and vital points of Scripture doctrine.

We say defective or deficient: For—not containing direct denials of the Trinity in unity, nor anything *against* the Lord Jesus Christ, nor pointedly against the Deity and personality of the Holy Spirit—they contain not direct and explicit confessions or statements

of the true Bible and Church doctrines upon the co-equality and co-eternity of the sacred persons in the unity of the Godhead; or upon the personality and Deity of the Holy Ghost. In others of them something approaching to true confessions on these points may, perhaps, be found; but commonly in connexion therewith are statements and views presented which are utterly irreconcilable with them, if the sense which the Reformers put upon those confessions is to be cherished and maintained.

A few facts will suffice to illustrate and show the truth of these remarks.

First. We select the statement of an old friend—a long-established Christian—with regard to one class of the publications referred to. This friend, it may truly be said, is the promoter of every good work, whether it regard the spread of the Gospel throughout the globe, or the immediate necessities of home. It is a testimony, therefore, which is altogether unexceptionable; it could not have been called forth through prejudice; but only by the startling facts to which we allude. These are her words. "It happened that our religious bookseller put one of Mr. Abbott's books into my hands a few years ago before I had heard of them, saying I should be pleased with it. In a few days I carried it back with the reply that God the Holy Ghost was forgotten in every page I had looked through, and whatever it was besides, it would do more harm than good, and he ought not to recommend it. A *bad* (an out-and-out Socinian) book would carry conviction of its character, and be less pernicious than dry goodness without the vital principle." "He laughed at me repeatedly, and said every body was delighted with it." *Every body.* Ominous and deeply affecting is this

statement. The *people, generally, in the most Socinianized* city in all England, delighted with a book with which the people all over the kingdom, who are deemed *Evangelical,* have been generally delighted also. So it is with such books; deniers of the doctrines for which our fathers died, and mere assenters to those doctrines, are jointly pleased; and if you can but write according to the taste of the age, and omit only the grand truths of the Reformation, refusing or avoiding to present them, at least, after the manner of the Reformers, you will not fail to please every body. In other words, if you but withhold the distinguishing features of the everlasting Gospel of the blessed God —you need not deny, deride, or set them openly at nought, for that would defeat the object, — the world itself, especially the amiable part of it, will at once become religious, and bid fair to be esteemed evangelical. Evangelical professors having come down to them, there can be no great difference,—what the one provides will please the other.

But this is nothing more or less than a discovery of the actual state of things at the present time. The experiment has been tried, and has answered. The distinctive doctrines of the Reformation have been carefully or inadvertently omitted, and the religion propagated without them is become popular, and has spread far and wide. Every body, whether by repute, orthodox or unorthodox, evangelical, methodistical, or calvinistical, has been, and still is, pleased with books in general, which, whatever they contain besides, contain no clear statements and confessions of the holy and Eternal Trinity,—no proper setting forth of the person and work of God the Holy Ghost.

It may be said, we are aware, of Trinitarian doctrine—"It is held savingly by many, who, nevertheless, are badly instructed in it: it is not held by many, who are fully believed to receive it." Like all other doctrines of the blessed Gospel, it is learned and understood by deep and prayerful meditation; and in certain cases, only by means of controversy; and this it is which makes manifest.

The early Fathers—who, on many points, expressed themselves so confusedly and erroneously, some on one point and some on others,—whose writings are valuable for certain facts, but not for Scripture interpretations,—should be dealt charitably with on this very ground. Until decidedly heretical opinions were advanced, they went on with doctrines calmly and smoothly, which exposed them to the great adversary and tempter, who is ever busy in some way or other to corrupt the faith of the faithful; and they fell into a mode of expression which gave advantage and encouragement to those among them, who were not faithful, to put forth such things as made manifest what they were, when controversy brought out both true and false doctrine.

The heresy of Arius and his associates was discovered in this way; and then it was, that an answer was provided for a question which we here present, WHAT IS TRINITARIAN DOCTRINE? It was clearly demonstrated that the views of Arius and his party, however showy, were not Trinitarian.

The Church of the living God, from that time to this, therefore, answers the question. Trinitarian doctrine, maintained and held, is in the confession and setting forth of,—and not merely in the assent and consent unto,—the co-equality and co-eternity of the

Father, the Son, and the Holy Ghost; or it is true belief in the distinct personality, and equal power, dignity, and glory, of the three sacred persons; yet so as in unity; for this is presented by Scripture everywhere. The same Almighty power and works,—as we shall be led to show,—are ascribed to the Holy Ghost, as to the Father and the Son, and respectively to each of the three persons, and not to four, or ten; so that, while a plurality in the Godhead is certain, it is a triple plurality, and yet a unity. "There is one person of the Father, another of the Son, and another of the Holy Ghost. The Father is God, and the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God."

This is Trinitarian doctrine, as defined and decided for us, not by us; and all statements below such equality and eternity are not Trinitarian, nor are they Unitarian. It is not Trinitarian to allow and profess "the supreme divinity of Jesus Christ," unless by that expression is meant equality and eternity; nor does it add strength to this to speak of "the re-creating power of the Holy Ghost," unless by each and by both are meant equality and eternity with the Father.

Supreme divinity may only, with some, mean the headship of all human divines; and the re-creating power of the Holy Ghost, with the same, the work of an agent only, not of a principal. And if such phrases be adopted to the rejection of others, which in their very use and character are definitive and not equivocal as these, it is truest charity to oneself and others to say beware! "And if you believe the truth, confess the truth." (Rom. x. 10.) Why not? The Arians, it is well known, ever ascribed to Jesus Christ anything

or everything that was short of absolute deity, and to the Holy Spirit anything but personality and deity. Nay, more, they were willing to adopt such confessions, as the orthodox considered to be expressive of true doctrine, but which with them was otherwise construed. But let us look into this. Considering the Son to be an inferior deity, and the Spirit to be the efficient power of God, not a person, is utterly at variance with sound doctrine; for upon this supposition, there was a time when the Son was not; and, as to the Spirit, distinct personality, with the Father and the Son, is lost in the *power* of God, and so indirectly is given up or denied. "Prove to me," said a sound divine, "an inferior Son, and I will prove to you that there is no Son at all." Prove to us, we may now add, that there is no third person, but only an efficient power put forth, by which the works of God are wrought and done, and we will prove that there is no Holy Ghost;—that is, it were easy for him, then, and for any one, who bows to the authority of Holy Scripture, now, to show, that anything short of the eternal deity of the Son with the Father, would be at once against the name of father as everlasting Father, for everlasting Father he could not be without an everlasting Son; therefore if Christ be not the everlasting Son, he is not essentially and pre-eminently a Son at all; so also, if personality and eternity be denied to the Spirit, it can as easily be shown, that such is not the Holy Spirit of whom we read in the Bible; and, therefore, that to the Arian there is no Son, neither is there any Holy Ghost.

The supposed inferiority of the Son, and impersonality of the Holy Ghost, is utterly at variance with the doctrine of Trinity in unity, because if the persons be

not co-equal and co-eternal, there could *from all eternity* be no trinity—no triune Jehovah. For this reason the Arian hypothesis is equally at variance with the doctrine of the unity; for to look upon the Son, to whom personality cannot be denied, as a God inferior, is plainly to recognise a second God, and to speak of the efficient power of God as of God, is to deify an attribute which is not God; and this is more like tritheism, or idolatry, than faith in the true and only God; and is utterly inconsistent with the divine unity in trinity; because, not inferiority in one person, or a power or influence of another which is not another; but co-essentiality and co-equality and co-eternity are alone consistent with unity, and trinity in unity.

Therefore is Arian doctrine—that is, any view of the Father, Son, and Holy Spirit, *short* of distinct personality, and yet perfect unity, with equal power, dignity, and glory, to each person—not Trinitarian nor Unitarian. As therefore we deny to the Arian the right of being called a Trinitarian, so we deny to him also, as well as to the Socinian, the right of being called or of calling themselves Unitarians. We are Unitarians, because we are Trinitarians; and such is the doctrine of the Church of God, as set forth by the orthodox men of the times of Athanasius, and also in the times of the Reformation. And this confession, which, blessed be God, we have yet, not only extant, but in use among us! is definitive and really expressive of the true doctrine.

Now, let us be as charitable towards dear brethren everywhere, and at all times, if they be sincere, whether weak and timid or badly instructed, as we have said we ought to be towards the early fathers; but while we

would be careful not to contemn or wound them, let no consideration whatever cause us to shrink from the truth, or to patronise or wink at error.

When a testimonial, bearing the names of men of reputation, was published respecting the author of the books to which reference has been made, it was instantly and cordially met, and, without regret, we still think it ought to be, to the full extent of all and what those gentlemen expressed respecting the individual; but not respecting the books.* We said not a word to alter all we before had written respecting their real character, as some were ready to conclude; nor could we, and, to show that we ought not, and were justified in what was done, we cannot resist the constraint upon us to show out more fully what the *books* must be, by stating that we have subsequently received, and do now possess, the hand-writing of the author of them in proof of his evading the acknowledgment of the eternal Trinity as set forth by the English Reformers, although the same had been pressed upon him with earnest and affectionate entreaty, while his statements are those which are now presented as not being Trinitarian but Arian; and this is not all, for he acknowledges "*to have retreated a little, as many around him do*, from those high views in respect to the great doctrines of grace which were held by the fathers of the English Church."

The apology for this, and for admitting this, without intending to let down the standard of Evangelical truth, is, the necessities of youth, and the class of minds for which such writings are prepared. This, in

* Vide "Record" newspaper, of Jan. 4th and 11th, 1838.

connexion with the true doctrine, and if without anything contrary to it, would more than command our respect, but not so as to compromise our principles. Our fathers, of blessed memory, did not so learn Christ as to suppose, that the whole truth was essential for them, and that less than the whole would suffice for their children. The Catechisms in use and extant are abundant proofs, that in their judgment every grand and vital doctrine, to the utmost extent, and perhaps beyond all we have contended for or named, must be urged and pressed even upon the infant mind. What then has the writer of the books in question,—whom, upon the testimony of others, we hailed as a brother beloved in the Lord, and still heartily wish to do it —been doing? and what have those about him been doing? and what have we been doing, by detracting or retreating from the doctrines of our sainted fathers, either in writing or by commendation? What have all been doing but subverting, as far as may be, the incorruptible truth of God, and sowing the corruptible word of man in the minds of thousands, and especially in the minds of the children and the youth of our lands?

A second fact by which we are urged, for it also serves to show the *animus* of the public—so far as the opinion of men, whose business and interest it is to suit and gratify its taste and wants—has occurred within our own immediate sphere and knowledge. It was made our duty recently to watch the progress of a book through the press. The manuscript was a translation from the French, or other Continental language; and it had been bought for publication. The style of it may, perhaps, be called superior. It was calculated

to be pleasant to the reader; and we apprehend, to many, it would be interesting and even fascinating, and in some respects, instructive. The author could not be suspected of anything intentionally wrong; we believe him to be designedly and conscientiously right; yet through the whole of his book, as it originally stood, there was not only the general omission of any correct view of the Holy Spirit, and his saving operations, but there was a setting forth of the second person as *the* comforter; not as if Jesus Christ our Lord—who was truly the Comforter to his disciples, while with them in the flesh—continued to be so after his ascension and exaltation, by the Holy Ghost, according to his own word, "I will pray the Father, and he will send you another Comforter," "in my name," (John xiv. 16 and 26,) but as if the Comforter, who is the Holy Ghost, might be unnoticed and unknown; as if besides, and during the personal absence of Jesus, there was not *another* Comforter.

We are thankful that the writer of a preface to this book did much, indeed, to supply the defect; and perhaps did so as far as it can be done; even as several of those brethren who prefaced the other books were led respectively to write censure on this point, with praise on others; but as the writers of many books have omitted things which are of vital importance, or were so in the estimation of our fathers—arising in some measure, it may be not from design, but from the vagueness and looseness of no-church principles, and the want of being taught during childhood and youth in those grand principles which were held, *and as they were held and maintained, by the fathers of the English Church;* and as prefacers or com-

menders of many such books have been found, who, notwithstanding they were better taught in early youth, and had imbibed true Church principles, so as to feel compelled to censure, or to supply omissions, did at the same time cordially recommend them, and obtain for them so general a reading, that, popularly speaking, it is correct to say, everybody read, and everybody was delighted; so we are, it is to be feared, brought generally to a state and into circumstances which the following short sentence but too accurately describes:—

A spirit has been abroad, to cause retreating a little from this, and omitting a great deal on that vital point of doctrine, until the glorious doctrines of the everlasting Gospel are generally, but slightly, held and maintained; and the light of the blessed Reformation has been gently passing away, until—and unless it please God to revive us—we are practically progressing fast towards having nothing left!

A third class of writings, for which a most extensive circulation has been found, presents and inculcates the doctrine of the Spirit's work as universal. Whereas the former almost refrain from mentioning his name and operations, as if they were disciples of John (Acts xix. 2): these speak of him, and of his works, as if he were not sovereign Lord, but a servant. One tells us, that "he came with fulness and power, as if he sought to fill every heart, to replenish the Church, to be the soul of the world, to encircle the earth with an atmosphere of grace, as real and universal as the elemental air which encompasses and circulates around the globe itself, that whosoever inhaled it might have eternal life."

Another, while writing upon "the love of the Spirit," states, that "Owen has certainly done much to endear the Spirit to believers, in his brief treatise on 'Fellowship with the Holy Ghost,'" at the close of his masterly work on "Communion with God," and adds—that, "The Spirit is, however, the gift of God and Christ to the world, as well as to the Church. His mission embraces both the world and the Church, just as the love of God and the death of Christ embrace them." (John xvi. 8.)

This is the view which the class of writers now before us present. Having laid aside true Church doctrine, they unhesitatingly write contrary to it. Doctor Owen would teach them better, if they would consult and regard him; for although he continued not in the Church Establishment, he continued to hold most firmly the Articles of her faith. But it is not a learned Doctor who is here wanted. The well-instructed child in our Sunday-schools knows better than this; and, if asked for a confession of faith on the great subjects of creation, and redemption, and sanctification, will at once say, "I believe in God the Father, who made me and all the world; in God the Son, who redeemed me and all mankind; in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

It is held among mathematicians, and rightly so, because of the truth, that when you are led to a conclusion which exceeds the truth, and is manifestly contrary to known facts,—it is absurd; and that, therefore, whatever be the premises the conclusion is false. But commonly when, in practice, the absurdity of a position is shown, there is a reflection of light afforded whereby to see more clearly that the opp[redacted]

is truth, which is then asserted or re-asserted with the therefore prefixed, as the case may justify, and as the proof may be properly demanded. So in this case, the confusion of the statement upon love divine,—as if there were no distinction between the creating and general love of God, which is, that "he hateth nothing that he hath made," and the electing love of God, which is, that "he loveth with an everlasting and special love, and, therefore, with loving-kindness draws" to himself, and sanctifies, and saves,—is showing too much, is manifestly contrary to the fact, and is absurd; and, therefore, Dr. Owen's view—from or beyond which the quotations would lead the reader,—and the view presented by our Catechism as now given, are both correct, even as Holy Scripture everywhere teaches. Yet this utopian, unscriptural, and no-church view of the design of God, and of the love of the Spirit, has been commended to the Christian community, and found to accord generally with the feelings and views of a vast multitude of readers, insomuch that the saying holds here also, "everybody was delighted with it."

A fourth class of writers, and the last we shall now name, were men of labour and toil, who lived about a century ago, who, following in the steps of their Nonconformist fathers, held fast scriptural and sound Church doctrines, which from them they had imbibed; and who contended for the faith as set forth in our Church Articles and creeds, when they perceived their contemporaries were, by little and little, retreating therefrom. We extract the following statements from one of them:—"When any man of a thoughtful, serious temper considers the great decay of practical religion in this nation, and, at the same time, calls to mind the

contempt which has been for many years cast on the Holy Spirit and his operations, he must readily conclude, that this is the grand cause of the corruptions and abominations which abound among us. The Spirit has been grieved and offended, and he, in great measure, is withdrawn and gone; it is, therefore, no wonder that the religion of the closet, and the family, is so much neglected, and that public ordinances are of so little benefit, to such as in a formal way engage in them. There is scarce a method which could be taken to affront the Holy Spirit, but has been fallen into, by some or other, in our present day of darkness. . . . The oppositions made to the Scripture doctrine of the Holy Spirit's supreme deity and real personality . . . must be highly provoking to him."

"It must be likewise owned, that the Holy Ghost has high affronts put upon him *by many* who do not *profess* to run the dreadful lengths of *denying* his real personality, and Divine glory." (His peculiar work, as shown by a long paragraph, was denied, or not prominently put forth.)

"It must with sorrow be said, for though it is sad truth, it is a real fact, that it has been too common for the Holy Ghost to be left out in preaching upon duty, and it has been too general a thing to neglect putting such as are pressed to regard their salvation, on keeping up in their minds, a continual sense of their being able to do nothing aright, without his aid and assistance."

"Since matters were come to such a sad pass . . . . . that late learned and judicious divine, the excellent Mr. Hurrion, undertook to discourse upon the Holy Spirit's divinity, personality, &c. . . . The

last sermon was preached not three months before he was dismissed from labour to rest. After his decease the sermons were put into my hands. . . . . I found they were every way worthy to be published. I knew that he was desirous to print them, and especially those in which some notice is taken of Dr. Watts's dissertations, whose tenets he looked upon to be of a dangerous tendency, and therefore opposed them with an uncommon zeal, &c. It has cost me great labour to fit this work for the press; but I shall think my pains well-spent, if it be made useful to establish the faith of Christians in those prime ARTICLES of our religion, about which it treats; that it may be so, I recommend it, and those who read it, to the blessing of that good Spirit whose glory is pleaded for in it; and who, with the Father and the Son, is the one supreme blessed God: to whom be glory and praise, now, henceforth, and for evermore, Amen." *

Now, if it be true; if it admit not of dispute, that the publications to which we have referred, contain the statements which are presented, and are fundamentally of the character and description given and declared; and if it be also true that not among one section, or two or three sections, of what is called the religious world, but among all parties to an almost unexampled extent, they have circulated and been received, and welcomed, and applauded, then it must be that there is a fearful and striking resemblance between our present state, and the state of the Christian community a century ago. We think that no

* Abraham Taylor's Preface to "Hurrion's Sermons." London, 1734.

candid and unprejudiced reader of the preceding pages can do otherwise than perceive, and feel, and acknowledge it.

Those who are acquainted with the characters of the men whose names are last given, and of others with whom they acted, will be fully aware, that they were alive to the circumstances of the times in which they lived, and jealous for the honour of the Lord God, and of his truth, to an extent, and after a manner which, at present, is perhaps scarcely known, and less understood. It was not the absolute denial or rejection of sound doctrine which alone engaged their attention, and called forth their energy and zeal; but it was *retreating* from the doctrines of grace, as held by the fathers of the Church of England, and the bringing in, by little and little, of such a phraseology as admitted of a double interpretation, and might be adopted and used with mental reservation. It was not the bold assertions of out-and-out Socinians, or Sabellians, or other heretics, which alone disturbed and distressed them; but it was the interspersions of Arian sentiments in the writings of such a man as Dr. Watts, which—notwithstanding the general correctness to be observed, as we have been ready to believe and hope, in his works—were, and we suppose still are, to be found in various parts, and perhaps especially in the dissertations to which these his contemporaries so seriously objected, as being of dangerous tendency.

Surely these men, by the teaching of the Holy Ghost, were made truly apprehensive of the effects which at some time would result from the statements of one who, in his time, arose to so great note among his brethren. And if their efforts were made

an antidote to the poison taking immediate effect; or if the rise of methodism at Oxford, and other agencies, served to check the progress of the bad leaven for years to come; yet it was not extracted; the precious was not taken, and the vile rejected; and, therefore, that its direful effects are rather beginning to show themselves at such a time as this, when the great body being further removed from an adherence to a sound Church confession of faith,—which Nonconformists formerly could not, and did not shake off or abandon, but to which, a century ago, they strenuously adhered,—are at sea, and driven, or are ready to be driven, by every wind and tide of doctrine, of which some idea is herein given, and of which the facts and features of the present times furnish appalling and overwhelming proofs.

It is farthest from our intention to speak unfairly or disrespectfully either of the dead or of the living; and we are fully aware that an excuse is made for statements such as those which we have seen were complained of, on the ground of mental affliction, which, so long as the truth was adhered to, and the error rejected, might be admitted and allowed; but now that we are come to witness the propagation on all hands, of sentiments which prove nothing or prove too much, and perceive that the same is infecting and affecting all parties, it is high time for each man in his own little circle, and beyond it, if the Lord permit, to administer an antidote according to his power, and according to the necessity presented to his own mind. It is also an easy and a Christian and rational way, for any public man to remove suspicion from himself, by making a distinct avowal

on the vital doctrine in question, the which if any man do, it shall be to our joy; for we wish to be deceived by finding men to be Christians indeed, whose books make us fear—for themselves, as well as for their readers.

To promote so good an understanding, therefore, as well as to amplify somewhat, and confirm the view of regeneration and sanctification before presented; as also to furnish our quota towards the maintenance of sound views of the Gospel in general, at such a time as this, we desire to be reminded, and to remind others, that we live in the dispensation of the Spirit; and for that reason to notice the Scripture doctrine of the Holy Spirit and his gracious operations in the Church in particular.

The Holy Spirit is God, with the Father and the Son; is distinct in personality, as the Father and the Son; of the same essence, substance, power and glory. A lie to the Holy Ghost is a lie to God, and not to the efficient power of God, or to an attribute of God. "Satan hath filled thine heart to lie to the Holy Ghost." . . . . "Thou hast not lied unto men, but to God." (Acts v. 3, 4.) Look at this; there is deity, as opposed to humanity, ascribed to the Holy Ghost; not to men, but to God. There is also distinct personality asserted and conveyed; Satan, a person,—for personality cannot be denied to him on account of his being a spirit, or because he is the wicked spirit,—tempted Ananias and Sapphira to lie to another person, not to the efficient power of God any more than to the winds, but to the Holy Ghost; to him, therefore, personality cannot be denied, because he is the Holy Spirit; nor can it with any propriety be

here withheld, seeing that the contrast in this passage is not only between God and man, but between person and person, between Spirit and spirit, Being and being.

But look again; there is a third particular, of convincing import. For there is verily a God of judgment who answers to the word of his servants, for a lie, a concerted lie to him, is punished with immediate, signal death; a lie to the Holy Ghost, punished with signal death, and this in connexion with the assertion, that the Holy Ghost is God, an assertion, therefore, to which the God of judgment, with whom is the power of death, set his seal. This could not have taken place, as God is true, unless every particular of the whole text were true also; for Jehovah will not give his glory to another. (Isaiah xlviii. 11.) Nor could it be to the dishonour of the Father, or of the Son; but in unison with the Lordship and headship of the Son, and the glory of the Father (Phil. ii. 6—11): therefore is the Holy Ghost God, with the Father and the Son, a person in Jehovah, of the same essence, substance, power, and glory.

The Holy Ghost, with the Father and the Son, is verily and eternally God. He is the eternal Spirit. (Heb. ix. 14.) But the Lord, who is from everlasting to everlasting, is God. (Psalm xc. 1, 2.) Therefore is the Holy Ghost, who is eternal, the Lord God. But the proof does not rest here; it lies deeper. It is not only to be seen in the word, but in the works of God. The Word of God discovers the works of God to be wrought and effected by the Trinity in unity, and not otherwise. It may be in the unity of

the Son, or of the Father, or of the Spirit; but if in the unity of the person of the Son, as described in the passage before us, yet is it so as by the three. "Christ offered himself without spot to God," but not without the Father, for the Father "delivered him up for us all" (Rom. viii. 32); nor yet without the Spirit, for it was by "the eternal Spirit" that he did it. (Heb. ix. 14.) Therefore is redemption itself of the Spirit and of the Father, although wrought out in the unity of the person of the Son. But Christ is the Lamb slain from the foundation of the world (Rev. xiii. 8), which tells us that his offering up in time was according to the counsels of Jehovah in eternity, and we have seen that the Spirit is eternal, therefore is the Holy Spirit, with the Father and the Son, verily and eternally God.

The same titles, attributes, offices, and works, are ascribed throughout Holy Scripture to the Spirit, even as to the Father and the Son. There is no difference, but a perfect accordance. There is no superiority, and no inferiority,—but a perfect equality assigned, with regard to power, glory, and worship—excepting only one grand and gracious characteristic, which is here to be named. The Father is called the God and Father of our Lord Jesus Christ, and it may be thought there is nothing of the Son or of the Spirit answering to this. But this is not only easily explained and accounted for, but it is a sweet and precious truth from which we draw "everlasting consolation, and a good hope through grace."

The Father is the God and Father of our Lord Jesus Christ, for He who became one of us and with us, and who as one of us is "inferior to the Father,"

united us with Himself—precious truth!—in that holy union which met and centred in his own person, saying, "My Father and your Father, my God and your God." (John xx. 17.) But this, while it shows the true and blessed reality of the Incarnation, that Jesus Christ was verily and truly man, and truly our brother, and therefore with us a worshipper of the blessed God, it shows more; it shows that his eternal Sonship carried with it, even as it comprised in it, the merciful design of Jehovah towards man, in that He who was in the glory of the Father before the world was (John xvii. 5), and whom the Father pre-eminently called "my beloved Son" (Luke iii. 22), was, according to the everlasting purpose of love and mercy, to sustain the office of Son always, and of Redeemer also; and was to develop in time, according to the counsels of eternity, what the blessed God would do for the children of men.

But it must be known and remembered, that the Holy Ghost, by the prophet Isaiah, calls the Son not only "the child born, but the Son given," from which distinction it is clear that he was God's Son eternally, and became a child only in time. But neither is this all, for in the same breath the prophet proclaims him "the Mighty God, and the Prince of Peace;" and not only so, but "the everlasting Father," or, as some read it, the Father of the everlasting age. (Isa. ix. 6, 7.) Oh, how correct and true, then, are those words! "Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood; who, although he be God and man, yet is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the manhood into

God; one altogether; not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and Man is one Christ." Becoming inferior as one with us, did not make him inferior as one with God. It were robbery on the part of any creature, to make himself equal with God, but, not so on the part of Christ, who, as touching his Godhead, is equal. (Phil. ii. 6.) Hence, we find him saying, with reference to this equality and identity, "I and the Father are one." (John x. 30.) "He that hath seen me hath seen the Father." (John xiv. 9.) "I am in the Father, and the Father in me." (Ver. 10.) All this absolutely now; and openly hereafter. For, "at that day,"—doubtless the age referred to by the prophet,—it shall be fully and gloriously manifested; "at that day,"—when the saints shall live again; "at that day, ye shall know, that I am in the Father, and ye in me, and I in you." (John xiv. 20.) The Father and the Son, one in essence, power, and glory; Christ and his saints one; and the kingdom one. But the saints are one with Christ only, as joined and united by the Spirit, and in the unity of the Spirit, as it is written "born of the Spirit," and "he that is joined to the Lord is one Spirit," and therefore is the Spirit also a person in the trinity of the Godhead, with the Father and the Son; even as he is the quickener and teacher, and comforter of the children, to the glory of Christ, in the setting up of his kingdom in their hearts, and in showing them things to come.

And that which presents us with the uniform testimony of Scripture, upon the equality of each person, at this point also, is the simple fact that the Father is never said to be the God and Father of the Holy Spirit.

while the reason is obvious, which is this, "that the Holy Spirit has not another nature, inferior to the Father, as Christ has." He, therefore, is equal and co-essential with the Father and the Son, who in trinity and in unity, are verily and eternally God.

The title of God, or Lord, is never applied to the Holy Ghost in an inferior sense, because he is eternal and uncreated. To created gods, who by nature are no gods, this is done, but then there is always something added by which we may know that essential deity is not meant; as when it is said to Moses, "I have made thee a god to Pharaoh" (Exod. vii. 1); and in the Psalms, "I have said, Ye are gods, but ye shall die like men." (Psalm lxxxii. 6.) Being made a god, or being "called gods or lords," and being doomed to fall like one of the princes, and like them to die, can in no sense be applied to God absolutely, for he is one, immortal and eternal. Hence it is once written, "God is a Spirit." (John iv. 24.) From which we understand and conclude, that "there is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible." But that in unity of this Godhead there be three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost." *(Art. 1. of the Church of England.)*

Our object is to show, throughout, the deity and personality of the Holy Spirit; but this can only be rightly and scripturally done in connexion with the deity of the Father and the Son, for it is trinity in unity, and unity in trinity, which is the glory of the whole; and we glory in it because it runs all through

the Scriptures, and that not only upon the great subject of redemption, as has been seen, but upon the great subject of creation also, as we shall now show from the commencement of the Holy Volume.

"In the beginning GOD created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." (Gen. i. 1, 2.)

Any anxious inquirer after truth can apply to a Hebrew scholar to know whether the noun rendered *God*, in our translation, be not plural; and whether the verb, rendered *created*, be not in the singular number? We are satisfied of this, and see in it the setting forth of the triunity—that the Father, Son, and Holy Ghost, are one God, THE CREATORS.

Moreover, this is not a solitary instance of a plural noun occurring with a verb singular on this great head of Christian doctrine; nor is it the only example of the kind; for not only with a verb singular, but also with an adjective in the singular, is a plural noun often used when the Godhead is spoken of, as is strikingly shown in such a book as "Jones on the Trinity," and therefore we consider it to be by design, and for the purpose of teaching us so to understand, and so to speak of the Trinity, as not to offend against the unity; and so to understand and speak of the unity, as not to lose sight of the Trinity.

But when considering this first account of the creation, and when expounding it by the light and aid of other scriptures, we are led to believe that it is revealed in a threefold point of view, and that the creation of all things is attributed, respectively, to the Father, the Son, and the Holy Spirit.

"The Lord, Jehovah, who spake and it was done; at whose word the heaven and the earth were created," who commanded, and it, the creation, "stood fast," yet so as that the earth was "without form and void;" in confusion, void of shape and order; and even the heaven, as we shall shortly see, was not finished or garnished,—*we understand to be* THE FATHER. (Psalm xxxiii. 8, 9.) And the Lord, who gave form and order to creation as it had been spoken into existence—*we know to be* THE SON; for "all *things* were made by him, and without him was not *anything* made that was made." (John i. 3, 4.) Nor does this refer to things of earth only, but to things of heaven, "for by him who is the image or manifester of the invisible God, were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him, and he is before all things." (Col. i. 15—17.) It was God the Son, also, who, when darkness was upon the face of the deep, said, "Let there be light, and there was light" (Gen. i. 3); for, "in him was life, and the life was the light of men; and the light shineth in darkness; and the darkness comprehended it not." (John i. 4, 5.) "That was the true light, which lighteth every man that cometh into the world" (ver. 9), which clearly refers to the creation of light, the natural light of this world; for not of spiritual light, but of the light of this world, can it truly be said that he "lighteth every man."

Now, in this more extended account given us of the part ascribed to God the Son in the creation of the heavens and the earth, than is ascribed, as it appears to us, to God the Father, we may perceive the tender

compassion and great goodness of the LORD, since by *him* who should come, and did come, to seek and to save that which was lost, we could the better learn of the works of the blessed GOD.

Still, however, creation was not completed, by order, shape, or form, being given to things which were made; for it remains to be noticed, "that the Spirit of God moved on the face of the waters." The Spirit of God, or GOD THE SPIRIT; for these words could not be used with reference to air or wind, for the wind was not then separated from the other elements, or brought into regular motion, so that they could not refer to what was not, and could but refer to the Holy Ghost, who existed before all creation, even from eternity. But all things here speak so plainly, and in such manner as to accord alone with every right thought of deity, and with no other association. The words "moved on the face of the waters," are expressive of immensity, for at this instant "the waters" were not "divided from the waters," but covered the surface of things below; and therefore, moving on the face of the waters, or rather overshadowing the whole face, denotes incomprehensibility, ubiquity, or, as we have said, immensity; and if it seem not to regard the heaven, still, it goes so far, that when connected with Psalm cxxxix. ver. 7, &c., it is full upon this point. But this is not all, for the more exact meaning of the verb is *brooded*, an image being employed or referred to—as able writers and sound divines unite to affirm—for the purpose of conveying to our minds a grand truth. It is the image of a fowl brooding upon the created eggs, and by means thereof giving life to things that were created and made, and thus it is, and the grand truth is this, that

the Holy Ghost is "the Lord and giver of life." Life natural and life spiritual, yet so as in trinity, with the Father and Son, who each possessing life in himself (John v. 21—26), quickeneth whomsoever he will, and yet so as in the unity of the operation of the Spirit, because he, the Spirit, *divideth* to every man severally as he will. (1 Cor. xii. 11.)

As, then, we learn from holy Scripture, that to speak all things into existence is ascribed to the Father; and to give to each thing and all things form and order, is so ascribed to the Son, that without him was not anything made that was made; and yet, that to give life to all things, created and made, which have life, and as they have life is ascribed to the Holy Ghost; so we can but know and believe, that the Father is Creator, and the Son is Creator, and the Holy Ghost is Creator, and yet there are not three creators, but one Creator, that is, the trinity in unity; for that, "he who built or created all things is GOD." (Heb. iii. 4.)

But is this to be borne out by Scripture in detail, and by facts as therein presented to the attentive reader, and to the student, who, by comparing text with text, searches out the proof for himself?

If attention be given to the following, we are not afraid for the result:—"And God said, Let *us* make man in our image, after our own likeness." (Gen. i. 26.) The structure, force, or bearing of this address is remarkable, and we consider inexplicable, except in accordance with the above. But it is easy, simple, and plain when viewed thus:—The Father, or first person, being the speaker, said, "Let *us* make man *in our image;*" that is in the image and likeness of Christ, "who was set up from everlasting" (Prov. viii. 23): so

God created, that is, God the Son, or the second person, formed man in his own image (Gen. i. 27); for "Adam was the figure or type of him, the original, who was to come." (Rom. v. 14.) But neither was this without God the Spirit, or the third person; for "the Lord God the Spirit formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) But who shall certify us that the "LORD GOD who gave man life is the Holy Spirit?" It is done; for he who made one man made all men. Hence it is, that we find Elisha, in the book of Job, thus speaking:—"The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job xxxiii. 4.) Yet here, though the Holy Spirit be presented as the chief agent in the creation of man, because of giving him life, it is nevertheless so as in trinity; for as before we have seen, it was not the Father speaking into being, nor the Son giving form and order, without the Spirit; so here it is not the Spirit without the Father, or without the Son, creating and giving life, but the Father and the Son with the Spirit, and in the unity of the Spirit's operations. So, the Lord God, in trinity and unity, created man.

But that, which in our mind crowns and completes this view of the Holy Spirit's equal deity, power, and glory, and stamps or seals the truth presented on his work as Creator, is the use of the same, or similar expressions, in the New Testament, upon the miraculous conception of the human nature of our Lord Jesus Christ. The angel Gabriel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that

holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.) The Evangelist, St. Matthew, does not record this salutation; but simply gives the fact that the Virgin Mary was found with child, and then adds the testimony of the angel to Joseph,—"that which is conceived in her is of the Holy Ghost." (Matt. i. 20.) St. Luke wrote his Gospel in Greek, and yet the translation of his word is almost equivalent to 'brooded' with reference to giving life, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Had St. Matthew, who wrote his Gospel in Hebrew, recorded it, he would probably have used the same verb as is found in Genesis, and we might then have had the word moved, or brooded, in our English version; we consider, therefore, that word overshadow to be significant also of giving life. But what have we now before us upon the sublime and mysterious fact more or less than the same truth as before? The Father gave the Son; the Son said, "Lo, I come, a body hast thou prepared me," and he took our nature; but he took it by the conception of the Holy Ghost in the womb of the Virgin! Oh, how great is the harmony of truth! The Incarnation, also, is shown us in the person of Christ, yet so as of the Father and of the Holy Ghost. Let us, however, mark what is here said of the Holy Spirit. Had the words stood "the power of the Highest shall overshadow you," then an argument against personality, we suppose, would be grounded upon it, and the word Highest would in such case be exclusively applied to the Father. But those words are preceded by, "The Holy Ghost shall come upon thee," and these do not only mark personality in

contradistinction with power, but show that that power or energy is the Spirit's, and that he, therefore, is personally the Highest, with the Father and the Son, the Creator, "the Lord and giver of life."

It has been said, that the heaven was not finished by the word spoken and the command given of the first person, or by the form and order given of the second person, but that the word and the work received a finish, and life of the third person; and this is borne out: for Job says, "By his Spirit he hath garnished the heavens" (Job xxvi. 13); and the Psalmist adds, "By the word of the Lord the heavens were made, and all the hosts of them by the *breath* of his mouth." (Ps. xxxiii. 6.) There is therefore a parallel instituted in Scripture, between the creation of earth and mankind, and heaven and its angelic hosts. The Father spake, and each with its inhabitants were made, yet so only as by the Son, whether earth and its things, or heaven and its things, men or angels; and so only as the Spirit garnished or beautified things inanimate, and gave life to things that live, whether men and creatures upon earth, or angels, principalities, or powers, in heaven. Wherefore, in this creation, the Father is the Creator, or Lord of Hosts, and the Son is the Creator, or Lord of Hosts, and the Holy Spirit is the Creator, or Lord of Hosts; and yet there are not three Lords of Hosts, but one Lord of Hosts, who is the Father, the Son, and the Holy Ghost, the Creator of the hosts above.

It might now be shown, that any, and every work of God, whether it signify preserving, upholding, or sustaining all things, is ascribed and attributed to the three persons severally, and not to a fourth, and

yet so as in unity, or as done and effected by each person for himself, yet so only as in unity, and trinity in unity. But to give examples even of what might be done to this end, would be exceeding our design by this publication, and we shall therefore limit the liberty of our pen to the absorbing topic of eternal salvation —demonstrating, that, as Creation and Redemption, so also Salvation, is alone of the sacred Trinity; and consequently, never or in no case without the special agency of the Holy Spirit.

"There is one body, and one *Spirit*, even as ye are called in one hope of your calling; one *Lord*, one faith, one baptism, one GOD and *Father* of all, who is above all, and through all, and in you all." (Eph. iv. 4—6.) For of him, and through him, and to him are all things, to whom be glory for ever.—Amen. (Rom. xi. 36.)

Upon these two scriptures we form the opinion, that salvation is of the Father, who is high above all created things; through the Son, who is through all created things; and by the Holy Spirit, who is in all the saved; for it is not written in all, as if the word "things" might be supplied, but *in you all.* And so clear is it to us, that salvation is alone of the Father, through the Son, and by the Holy Ghost, that we think it most charitable, because most true, to say, "Whosoever will be saved, before all things it is necessary that he hold the catholic faith (the one faith of God's elect); which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly; and the catholic faith is this—that we worship one God in trinity, and trinity in unity."

There are three portions of Scripture which we have

long seen to be conclusive to this very important point. Each is begun in the same manner, and the proof given by them is most clear.

First, "*No man* can come to me except the Father who hath sent me *draw* him" (John vi. 44); this is expressive of everlasting love, drawing the beloved. (Jer. xxxi. 3.)

Second, "*No man* cometh unto the Father but *by* me." (John xiv. 6.) This is expressive of Jesus being the only mediator, and which indeed is presented by his own words preceding those already given, "I am the way, and the truth, and the life." There is no way open, no truth guiding, no life animating, to go to the Father but *by* or *through* me.

Third, "*No man* can say that Jesus is the Lord but *by* the Holy Ghost." (1 Cor. xii. 3.) He cannot confess Jesus except by the Spirit, and if he confess him not he is lost, because Jesus will *confess those only* who confess him. (Matt. x. 32; Luke xii. 8.)

Therefore is a man saved by the Father's drawing love, and the Son's admitting grace, and the Spirit's quickening power, and not by the one without the other, and it is therefore most loving to the souls of men, because it is most faithful, to say to each and to all,—there never was, is not now, and never will be, salvation to any man, but from the Father, through the Son, and by the Holy Ghost. *No man* can be saved except by the love, grace, and power of the Eternal Trinity.

David, by the Spirit, "in spirit called Jesus Lord" (Matt. xxii. 43; Psalm cx. 1; 2 Sam. xxiii. 2); and was a blessed and saved man (Psalm xxxii. 1), and whosoever is made alive by the same Spirit now, and calls

God Father, and Jesus Lord; believes, and confesses, and is saved. (Rom. viii. 15; Rom. x. 9—11.)

Since then salvation, even as redemption and creation, is of the trinity in unity, it is not to be doubted that equal honour, glory, and worship, are to be ascribed and given to the Father, the Son, and the Holy Ghost.

The Doxologies of holy Scripture have ever been deemed full and clear upon the article of worship, for which reason Antitrinitarians, and those who, by degrees, have swerved from sound Trinitarian doctrine, have been forward to question, and then retreat from their received meaning and bearing to this end.*

We might quote largely and with happy effect from this author; but we heartily wish he might be read on this subject, by those who profess to be his descendants, and do therefore, in this instance, only refer to his pages: and then turn to three of the doxologies of holy Scripture.

First, the form of Baptism. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

Secondly, the Benediction. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. xiii. 14.)

Thirdly, that sweet Apostolic aspiration. "The

* Vide "Hurrion on the Holy Spirit," pp. 191, 192, where he shows the hesitation on this head from Watts's Dissert. Part ii. p. 151; and then, as an antidote, gives instances of Polycarp and the early Christians having ascribed most distinctly all glory and praise equally to the Spirit, and the Son, with the Father.

Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iii. 5.)

Of the first it should be remarked, that after the resurrection of Jesus, and among his very last words, before his ascension to the throne and glory of the Father, it was given and commanded, and that he thereby challenged faith, in this holy name of a trinity of persons in the glorious Godhead. We are assured of this from another Evangelist, where the command to preach the gospel is recorded, and where it is added, that "he that *believeth and is baptized* shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.) This is the language of love Divine, love Incarnate; it is therefore most loving to affirm that, if a man deny, and confess not that holy name, and its full meaning which is put upon us in baptism (Numb. vi. 22—27, and *Baptismal Service*), "without doubt he shall perish everlastingly."

It is worthy of remark, also, upon the second of those doxologies, that it contains the last words of the Apostle to the Church at Corinth, that when his heart was full of all kindness and tenderness, he had nothing greater or better to desire or implore, than the grace, love, and communion of the Eternal Trinity. They are such words as might, and no doubt did, in connexion with St. John's teaching, cause the martyr, Polycarp, when he was about to suffer, thus to conclude his address: "To thee (the Father), with Him (Christ), and the Holy Spirit, be glory now and through everlasting ages."

It is also important to observe, that the third is an aspiration to the Lord the Spirit, because it is he who directs the heart into the love of God, and the love of God into the heart (Rom. v. 5); and it is he who glorifies

Christ, who shows us the things of Christ, and things to come (John xvi. 13, 14); who is our Comforter, giving us peace and patience (Rom. xv. 5, 6), strengthening us that we may both expect and wait for Christ.

It is moreover confirming and delightful to our minds, on viewing the three together, that we should perceive in the first the name of Father taking precedence, in the second the name of the Lord Jesus Christ, and in the third the Lord the Holy Ghost; showing, that "in this trinity none is afore or after other, none is greater or less than another; but that the whole three persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the unity in trinity and trinity in unity is to be worshipped. He, therefore, that will be saved, must thus think of the Trinity."

But upon the article of worship, of prayer, and of praise, we devote a little more space; for we apprehend that many, not from unbelief, but from fear and misgivings, are not firm or clear upon the worship and homage which are due to the Holy Ghost. The commencement of the Litany indeed is a beautiful example of prayer to each person; and yet so as to the trinity in unity; and because it is fully to be justified, it ought fervently to be used.

We look to Isaiah vi., and learn, that the "Holy, holy, holy, Lord of Hosts," is the object of adoration, and praise, and glory (ver. 3); and that this Lord of Hosts is the Holy Father, Holy Son, and Holy Spirit, is clear from the form of speech adopted in ver. 8,—"I heard the voice of the Lord saying, Whom shall I send," (this is obviously one person speaking,) "and who will go for us?"—*for us* refers to the plurality of persons in the Divine Essence, Divine Substance, or

Godhead; which, from the words "Holy, holy, holy," neither more nor less we learn, as also from many other incidental facts and features of Scripture, to be a triple plurality, and yet a unity,—"the Lord of Hosts." But who the Lord speaking is, who is also the object of adoration and praise, we are informed by the Apostle Paul saying, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say," &c. (Acts xxviii. 25, 26.) The Holy Ghost, therefore, with the Father and Son, is the object of worship in the courts above.

Wherefore, seeing by these facts of Scripture that he it is who sent forth the prophets with messages of reproof, of mercy, and of judgment, it seems to be analogous only that the attention of the apostles should be directed to him as the Lord of the harvest by our Lord Jesus Christ himself, when he said, "The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest." (Matt. ix. 37, 38; Luke x. 2, 3.)

We cannot bear too carefully in mind, that we live in the dispensation of the Spirit; that the Scriptures are opened to us by the Spirit, when we read to profit; that we have ears to hear by the Spirit favouring us, when we hear to edification; and that it is with the Holy Ghost sent down from heaven, whenever we preach to good effect; and that he is therefore the Lord God, who from, and with the Father and the Son, blesseth us and saveth us, we think is irresistible, if only unfeigned respect be paid to the Scripture testimony. He sent forth the prophets with special charges to the people of Israel, as shown by the exam-

ple above, before the incarnation of the Son of God; and the Son of God, during his ministry, frequently directed the minds of his disciples and emphatically towards the end of it—to him, the Spirit of truth (John xvi. 13), as their guide, their instructor, their teacher, and comforter. He taught them that he should come, as sent from the Father (John xiv. 26) in his name; and that he himself would send him unto them (John xvi. 7): and, as if he would leave all men who should ever read his word, and call themselves Christians, without excuse, respecting his Divine personality, he calls him *another* comforter; signifying, that as he had been their comforter while personally with them, so the Holy Spirit should be when he should be withdrawn. But he did more. He told them plainly that the Holy Spirit should do for them what he had not done, and what he would not do, but by him; and he fulfilled to the uttermost all he had told and promised them, and precisely in manner as he had foretold them, by the gift and coming of the Holy Ghost. It was by the Holy Ghost that their darkness and ignorance concerning Christ himself were removed. It was by him alone that the holy Scriptures were understood by them, and that they became reconciled to the death of Jesus. It was by his teaching, even while Jesus was yet present, and all through the time of his agony and bloody sweat, his cross and passion, his death and burial, his resurrection and appearance among them, that prejudice and blindness were removed from, or that a ray of Divine light was cast into, their minds. This Jesus himself declared when Peter confessed him to be the Son of God (*vide* p. 64—66), and so with all the rest. But how much more when Jesus ascended

on high, and led captivity captive, and received gifts for men, and when the Lord God dwelt among them?

The book of the "Acts of the Apostles," opens with the announcement of the special coming of the Holy Ghost, not of the power of God, as if the Holy Ghost were the manifestation of the power of God only, but of the power which the disciples should receive after that the Holy Ghost was come upon them (Acts i. 8); and it was of the Holy Ghost that they received power to speak languages, and power to perform miracles and divers mighty deeds. (Acts ii. 1—13.)

Then were the Scriptures also opened to them, and all things concerning Jesus, his person, and work, were revealed, that they should declare them by preaching to the people. (Acts ii. 22—36.) And the Lord, the Holy Ghost, added to the Church daily such as should be saved. (Acts ii. 47.) Then did they possess the gifts of the Spirit, and which they exercised not to instruct the minds of disciples only, but also to heal the diseased bodies of men; and having healed a cripple, they were brought into trouble, and received threatening for what they had done; "when being let go, they went to their own company, and reported all that the chief priests and elders had said unto them: and when they (the company of disciples) heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is." (Acts iv. 24.)

Now, that the Lord God, whom by this act they worshipped, is the Holy Spirit, is not only certain because by him they had done the miracle; nor yet because they ascribed to him the creation of all things,

as we have before seen, is also done in other parts of Holy Scripture; but because the context fully and directly proves it thus,—"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ," &c. (Acts iv. 25—31.) For David, as all the other prophets, spake as he was moved by the Holy Ghost. (2 Pet. i. 21.) Therefore was it the Holy Ghost to whom the whole company of apostles and disciples lifted up their voice with one accord, and whom they worshipped as the Lord God the Creator; and it was the Holy Ghost on whom they called (ver. 29), to whom they attributed the miracles, and signs, and wonders (ver. 30), to whom they prayed, and by whom the place in which they were assembled was shaken, with whom they were filled, and spake the word of God with boldness (ver. 31); who, therefore, with the Father and the Son, is to be adored, and worshipped, and glorified.

The Acts of the Apostles, however, contain many proofs of this kind, which are most direct and abundant; but we must confine ourselves to another point only. The apostles committed themselves to the guidance and appointments of the Holy Ghost. He forbade them to preach in Asia, he suffered them not to go into Bithynia, but gave them a command by a vision in the night to go into Macedonia. (Acts xvi. 6, 10.) It is therefore to be inferred, that when the company of prophets and teachers were assembled at Antioch (Acts xiii. 1), and were contemplating their missionary efforts in the name and service of the Lord, that they made

special prayer to the Holy Ghost, who subsequently, as we have just seen, forbade them going to one place, and directed them to another. But that they did so is more than probable, because it is written, that, as they ministered, the Holy Ghost answered their prayers, and said, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed (it would seem as if this referred to a second coming together for the same object) and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia." (Acts xiii. 2—4.)

The evidence is now before us upon the point in question. The Lord Jesus Christ instructed his disciples to pray to the Lord of the harvest to send forth labourers into his harvest. The disciples assembled together when the time was come, and fasted and prayed to ascertain who should go forth as labourers; and the Holy Ghost answered the prayer, appointed two of them by name, sent them forth, and subsequently guided and directed them on their way. The Holy Ghost, therefore, is Lord of the harvest; for not only did he appoint and send forth the labourers, and guide them, but he, as they all testify, gave them success, gave life by the Word, and divided to every man his gifts severally as he would. But the Lord Jesus had bade them to pray unto the Lord of the harvest, and the Holy Ghost is that Lord; therefore is prayer to be made to the Holy Ghost especially, when light and instruction, as to our Church and Missionary proceedings, are before us, and felt to be needed;* and

* Those words, "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest," are understood as

at all times the Holy Ghost, with the Father and the Son, is to be invoked, and worshipped, and glorified.

If it be objected, that the Father is the Lord of the harvest, or the Son is the Lord of the harvest; we answer, truly, doubtlessly, certainly. We not only allow, but affirm the same: "Such as the Father is, such is the Son, and such is the Holy Ghost." Yet, as it has been shown in other respects, so it is in this; There is not one person without the other; but it is the three in one together, even the Lordship of the Father and of the Son, exercised and manifested in the unity of the operations of the Spirit.

The Holy Ghost answered the prayer, appointed the labourers, sent them forth, and guided them to their field of labour; and by his Almighty power and energy gave them their success; "Not by wisdom, nor by might, but by my Spirit, saith the LORD of Hosts." (Zech. iv. 6.) "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I (Paul) planted, and Apollos watered; but God gave the increase." (1 Cor. iii. 5, 6.) Thus the Lord, who gave and who gives life to every man, is

a command of Christ, to pray to the Holy Spirit to send forth ministers to labour in the Word and doctrine. It is certain that he makes men overseers over the Church. (Acts xx. 28.) He called Saul and Barnabas to preach to the Gentiles (Acts xiii. 2); and they were separated to him as Lord of the harvest, who by his authority and influence assisted and directed them in their work; and he qualifies and sends forth all other ministers to their work, and assists and succeeds them in it. He therefore may be properly called the Lord of the harvest, and is to be prayed to, to send forth those labourers who are made able ministers of the New Testament; and are expressly called "Ministers of the Spirit." (2 Cor. iii. 6.)—*Hurrion on the Spirit*, p. 148.

the Spirit (1 Cor. xii. 11); and God, who gave, or gives effect or increase to the preached Word, is "the Holy Ghost sent down from heaven" (1 Pet. i. 12); and those who received and receive the increase or gift were and are God's husbandry (1 Cor. iii. 9); therefore, while the Lordship of the Father and of the Son is one with the Spirit, yet is it in the unity of the Spirit's operation; while he is emphatically the Lord God who prepares the hearts of men, and gives effect to ordinances, and is essentially and especially the Lord of the harvest, whose calling, appointment, guidance, or direction, and whose power, and grace, and love, are to be sought and looked for by prayer, and obeyed and acted upon by faith.

Here, then, it behoves us to touch or hint at something which seems to demand attention at the present time, and which is both spiritual and practical in its nature and bearing, and weighty in its application. We neither speak from evil report nor good report; nor do we give an undue weight to publications favourable or unfavourable to those who are engaged in missionary proceedings at home, or are employed as missionaries among the heathen; but, as all parties seem to confess and allow the success attending all that has been attempted and done to be, alas! very far below the lowest expectation, it may be just and right to remark on the cause thereof, or to assist in searching it out.

If anything approaching to apostolic faith and conduct has been manifested, and faithfully kept and regarded among us; if from time to time, the company of pastors and teachers have been assembled together, "ministering and fasting before the Lord,"

saying for himself, "Here am I, send me:" or, as in some cases it might be tempting the Lord for every one to do this, if generally it has been "send whom thou wilt send, appoint and thy servants will obey;" if God the Holy Ghost has been thus honoured, as the Lord of the harvest, he being called upon by earnest prayer to interpose his authority, and to appoint, send forth, guide and direct, counsel and defend the labourers; and if his wisdom has been desired and sought as to the places and the people among whom he will have the blessed Gospel first made known, and still if there be but very few conversions, we do not say from barbarism to civilization, but from heathen darkness unto Christian light, and from the power of Satan unto God; it may well be questioned, whether, with all our care, and zeal, and love, and while keeping the rules which prophets and teachers kept, there be not something wrong, or something wanting! It my be, and must be, in such case, that something at least is not right somewhere, and as it cannot be "that the Lord's arm is shortened that he cannot save, or that his ear is heavy that he cannot hear;" so in such case it must be, whether here or there, of and among ourselves.

But if, instead of being guided in faith and in practice, by the example of those first disciples and missionaries of our Lord Jesus Christ, we are fallen into habits and modes of proceeding, varying in many particulars, and essentially differing in others; and if it be in the things that are now done and attempted to be done, whether they regard men, or measures, or means, or dependence, or expectation, that there is but a faint resemblance between ourselves and them, our ways and theirs; then there can be no doubt on the

subject remaining; and in such case the prophet should be heard to say,—"Let us search and try our ways, and turn again to the Lord." (Lam. iii. 40.)

Now, it may safely be presented as an axiom, that there are not effects without adequate causes: and, therefore, that there must have been various things in operation, and as second causes effective, to have brought the Christian community to its present state; which though it may not be as herein delineated, because of the impression we or others have received; yet really is so, because credible witnesses of all parties, directly or indirectly, both at home and abroad, have testified to the same effect, and to the same end. However different their feelings or judgment, and whatever their hopes or fears with regard to the prospect, they have been led to speak of the want of real success; and have so spoken with regard to men and things at the present, as to testify how weak the principle of life among us generally is, and how pitiable and powerless, and not only so, but viewing the discordant and heartless unions, for religious purposes, of those who are heartily opposed to each other on subjects connected with religion itself, and religious things, to show how miserable our state must be.

But let it be here observed and remembered, that we are not singling out ourselves because grieved in spirit, as if we were altogether free from blame touching the causes of weakness and affliction. For such is not the case. We are rather considering ourselves as more or less involved, and as identified with the body whose members are become so weak and sickly, so barren and unfruitful.

We proceed, therefore, as those who have a fel[illegible]

feeling in the evil as well as the good, and in beginning with cause and effect, we shall be able to touch what we deem those second causes also, which having been in operation, have brought us to our present low condition.

Our conviction is, that the Holy Spirit, who was so powerfully with the first Christians, and with the Fathers of the Reformation, and with the instruments of the great revival of vital religion about a century ago, has been grieved (Eph. iv. 30) and quenched (1 Thess. v. 19), or quenched and grieved; which, as it appears to us, have respect to light or darkness, power or weakness. If he were not quenched, there would be great and shining light upon the word of prophecy; if quenched, there must needs be *general* darkness. If he were not grieved, there would be abundant power and grace; if grieved, there must needs be weakness, and much that is contrary to grace.

We doubt not that, within the last twenty years, very much truth,—with reference to things to come, notwithstanding innumerable errors and blunders were mingled therewith, were elicited by those men who, with the infirmities of men,—was nevertheless devout and devoted students of the word. But they became, many of them, restless and impatient, and instead of interpreting the word and waiting, they prophesied upon the word, and guessed at the times and seasons, and ventured even to name a person or persons as marked out by prophecy, who should figure in the world; or to tell the time when, and the place where, great and grand events should transpire.

It is not intended here to wound any of them, but [illegible]ly to state the fact; a fact which resulted in the

rejection of the subject by the multitude already disinclined towards it, and in the contempt of the many even for the name of it, because they had formed opinions, and cherished expectations diametrically opposed, and were prepared and inclined to take hold of such things as should seem at least to justify them in so doing, and confirm them in the opinions they had formed. Hence the light which, otherwise, shineth in a dark place (1 Pet. ii. 19) until the dawning of day, is not; and instead of the expectation of our Reformers, that "God will gather in his own elect and establish his kingdom," the expectation of converting the whole world, by dint of *man's* labour and liberality in a systematic and progressive way, has been insisted upon and cherished; and instead of "praying always with prayer and supplication, and watching thereunto with perseverance and supplication for all saints, and especially for ministers, that utterance may be given unto them to open their mouths boldly, to make known the mystery of the Gospel" (Eph. vi. 18, 19), and that the Lord our God—seeing that we live in the dispensation of the Spirit, and of grace, and of the election of grace—would be pleased to accompany the ministration of his word unto the gathering in of his people; or according to those emphatic words, just quoted in part, "that it may please God of his gracious goodness shortly to accomplish the number of his elect, and hasten his kingdom,"*—we have had prayer after prayer among assembled ministers, and congregated multitudes, for the world; and for the world's conversion; and the burden of prayer after prayer has been, not according to our Lord's (John xvii. 9, to the end),

* *Burial Service.*

that he would bless and keep his servants from evil, and accomplish his present design: and that he would fulfil his own promise according to the testimony of the Spirit everywhere, and as by James in particular (Acts xv. 13—18), both with regard to the Church and the world, the Jew and the Gentile: but that he would render present means and existing institutions sufficient and effectual by progressive movements, to reach and accomplish what is intended, until "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Thus, while with the Reformers, from the true light, was light: for their prayer, which is left for our use at the grave, is in perfect accordance with that which we may call our Lord's dying prayer,—with us generally is darkness: for our expectations are not according to the word of prophecy, nor are our prayers according to our Lord's, or agreeing with the prayer of his Church. And all this because prophecy has been despised, and the light which the Spirit giveth has been quenched or put out.

We are aware that there are grounds taken, on which this view of the quenching of the Spirit has been, and may be controverted; but as we cannot allow for a moment, that there is any Scriptural warrant for supposing God—who speaks not only of his counsel standing, but that he will do all his pleasure (Isa. xlvi. 10)—being defeated in what he takes in hand, and as the words, "quench not the Spirit," stand connected with "despise not prophesyings," we can have no hesitation, neither with regard to the meaning of the text, nor yet its application to the circumstances of this time.

But our conviction is, that the Spirit is grieved also,

and that there are assignable causes for this. A small section of the Christian community, in the restless or shifting state which has been already noticed, fell into the conduct which the Apostle censured as indecent and disorderly at Corinth. (1 Cor. xiv. 40.) They, under pretence of receiving the gifts of the Holy Ghost, uttered unintelligible and unmeaning, uninterpretable sounds, and occasioned such confusion as to justify the application of the Apostle's censure, and to show the cases to be one, "for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. xiv. 8.) While the express and peremptory charge, that *if there be no interpreter* a man, though he spake a language, should keep silence (ver. 28), and the remarkable inhibition to a woman's teaching, and the repeated injunction that she should keep silence (1 Tim. ii. 11, 12), made the assumed authority so fearful in the eyes, and so offensive and abhorrent to the minds of thoughtful and sober Christians, that many who valued their reputation for sobriety and wisdom, were made to avoid any similarity of expression, whereby they might become suspected of a favourable leaning towards the same excesses; and through this shrinking and abstaining from what was right, in fear of being charged with what was wrong, it became habitual to leave out the proper mention of the Holy Spirit, and his special work in his temples; and in many cases, from this or other causes, to speak of his influence, and to pray for his influences, instead of speaking of his mighty power and coming, and praying as our Lord taught (Luke xi. 13), for the Holy Spirit. And thus, with the pretensions and the sin of the people at Corinth on one hand, and the negli[illegible]

and unmindfulness which prevailed on the other, and still, alas! prevails on all hands, the Spirit has been grieved and offended, until, as the writer we have before quoted states, it is to be feared, "he is in great measure withdrawn and gone."

It is our earnest desire, however, to write on a subject so fearful with extreme caution and tenderness. We are fully sensible of the fact, that if we state anything incorrectly we may fall into the sin individually which is apprehended to attach to us collectively. Let others therefore judge, rather from the facts of the case, for themselves, than take our judgment. Let the Christian people of this great metropolis and nation consider whether there be manifest tokens and signs of the Holy Ghost among them, working according to his transforming power and glorious grace? We should be truly thankful, by the grace of God, could the same be shown us. But we inquire where there are such manifest tokens and glorious effects, and there is no direct or satisfactory answer; and we have gone through the length and breadth of the land making inquiry on this head without receiving so many cheering and enlivening replies as upon the lowest expectation might be expected. Let, then, our missionaries inform us, whether the Holy Ghost is with them in his transforming glorious power, so that, as the fruit of their labours, there is not only some progress made in civilization and general knowledge of men and things, and the giving up or casting away a few dumb idols of wood or of stone, which neither see, nor hear, nor smell, nor speak; but that they have converts who serve the living and true God, who are born of the Spirit, who confess Christ Jesus, who walk in righteous-

ness and true holiness, who have sweet communion with them and with one another, and keep the ordinances of the Lord blameless, with a good hope of eternal life?

Some of them have informed us—and we do not mean those who, having separated from the Societies, and gone out and returned to affirm openly, that conversions to God, in India, for instance, are rare, if at all; but we refer to men of a very different order, who have told us, "It is only a preparatory work; that of many conversions to God we cannot speak; a few persons there are of whom we hope good things;" and to this extent and effect they testify. More they do not say; and, we suppose, more they cannot say.

Need any further evidence be demanded, in proof, that God the Spirit is not with us at home or abroad, as he was with the first missionaries; or, as he was with the fathers of the Reformation; or, as he was with the men of God with whom commenced the revival of vital godliness, as evinced by extraordinary effects following their ministrations, and great opposition being made to the Lord's work in this land, towards the middle of last century, and which has spread far and wide, until, like a river which burst its banks, it has lost both its substance and depth.

If there need no further evidence to convince the candid; if it be altogether unnecessary to repeat the complaints of the more honest and less compromising journals with regard to the dereliction of duty, and abandonment of principle, and shipwreck of faith in the cases of many distinguished leading persons—whether such be discovered by their inclining towards the apostacy of Rome, or the heresy of Socinus or

Arius—then it may surely be said, 'Is there not a cause?' And does it not come to this: that, however many the second causes may be, the chief cause is, that the Lord God the Spirit is not with us; does not go forth with our armies. We have grieved, rebelled against, and vexed him; and he is turned against us, and ourselves against one another (Isa. lxiii. 10); our confusion being an effect, while it is also a cause. We have "tempted and provoked the Most High God, and kept not his testimonies; have turned back and dealt unfaithfully like our erring fathers; for we have provoked him to anger with our high places, and moved him to jealousy with" (our boastings, our talents, our money, our idols) "our graven images. When God heard this, he was wroth, and greatly abhorred Israel: so that he *forsook* THE TABERNACLE of Shiloh, the tent which he placed among men; *and delivered his strength into captivity, and his glory into the enemy's hand.*" (Psalm lxxviii. 56—61.)

Like them we have joined ourselves to Baal-peor (Papists and Socinians), and ate the sacrifices of the dead. Thus we have provoked him to anger *with our own inventions;* and even with many a Moses among us is the Lord displeased, because under provocation and grief of spirit he too has spoken unadvisedly with his lips. (Psalm cvi. 28, 29, 32, 33.)

Is not this literally our case? and is there one of us free, that he should not cover his mouth when he has spoken, and humble himself with the guilty in the dust?

If iniquity be not increasing on every hand; if Popery be not rising in the higher places; and if demoralization be not gaining ground; if the standard of

instruction among the children of our schools is not authoritatively lowered; and if, in defiance of all attempts to check the progress of abounding wickedness, that wickedness does not abound; if we are not preaching year after year to multitudes, or speaking and working without those glorious signs and effects, except to a very limited extent and feeble manifestation, for which our blessed Gospel has been known, and for which it is our blessed Gospel; then, all we have said, or can say, goes for nothing. But if our suggestions be facts; if they will bear examination, and cannot be refuted; then it is with us now as we have seen it was with our ancestors, according to the judgment of godly men among them, a century ago, and as it was with our type, God's ancient people, of old,—"our public ordinances are of little benefit to such as attend upon them, or engage in them in a formal way," because we have grieved the Holy Spirit, and he is not with us according to his glorious power, and grace, and working.

By thus writing, we do not mean the entire withdrawal of the Holy Spirit from any child of God, as if he would abandon his work in his own temples. We entertain no such thought; for we believe our God to be both faithful and omnipotent; that, therefore, he ever accomplishes what he takes in hand, and does not, and will not leave or forsake his people, that they should perish; but that he withdraws himself in manner and to the effect as described; and of which it may be well to treat, by way of explication, more fully.

First, with regard to the nature of this grief. The Holy Spirit absolutely cannot be grieved. He is God with the Father and the Son, and is "without passions." (Art. 1.) We do not therefore speak of his

grief in the ordinary acceptation of that word with men; for he is not man, but God; but we speak of it in such manner that we and others may understand that there is grief of an extraordinary kind when the Holy Spirit is said to be grieved by what is done among men.*

The Lord Jesus Christ, as God the Son, could know no grief; but as he took our nature, he could, and did know it to the uttermost. He was "*the* man of sorrows, and acquainted with grief." (Isa. liii. 3.) Even so the Lord God, the Holy Spirit (Ps. lxviii. 18), in an extraordinary manner, is grieved when his word is disregarded, for he, abides with us and in us, is the Spirit of peace, and joy and love; and is our Comforter. He is grieved, therefore, in us, even by our spirit, which is of him and by him, being grieved, disturbed, or wounded; or as one expresses it, "He is grieved in the sense of causing grief to those who are his, and who by him are sealed unto the day of redemption." It is important, therefore, to know that, Secondly, "The Holy Ghost is not in us personally," as the second person is in Christ man; for then the Holy Ghost, and we should make one person; nor is the Holy Ghost in us essentially only, for so he is in all creatures (being everywhere); nor yet is he in us only by stirring up holy motions; but he is in us mystically, and as in temples dedicated

* "The Holy Ghost cannot properly be grieved in his own person, because grief implies a defect of happiness in suffering that we wish removed; and a defect in foresight to prevent that which may grieve; and passion, which is soon raised up and soon laid down. But GOD is not subject to change. It implies also some want of power to remove that which grieves; and, therefore, it is not becoming the majesty of the Spirit that he should be grieved absolutely in his person."—*Sibbes' Fountain Sealed*, London, 1637.

to himself. Christ's human nature is the first temple wherein the Spirit dwells; and we become temples by union with him. The difference betwixt his being in Christ and in us is, that the Spirit dwells in Christ in a fuller measure (without measure); by reason that as he is the head, he is to convey *spirit* into all his members. Thirdly, the Spirit is in Christ entirely without anything to oppose; while he always finds something in us that is not his own, but ready to cross him. Fourthly, the Spirit is in us derivatively from Christ,—as from a fountain, we receive grace at second hand answerable to grace in him. It is well for us that he dwells first in Christ, and then in us; for from this it is that his communion with us is inseparable, as it is from Christ himself, with whom the Spirit makes us one. He dwells in those that are Christ's after another manner, than in others with whom he is in some sort by common gifts; for in his own he is in them as holy, and as making them holy, as the soul is in the whole body, in regard of divers operations; but in the head only as it understandeth, and from thence ruleth the whole body; so the Holy Ghost is in his, in regard of more noble operations, and his person is together with his working, though not personally; and though the whole man be the temple of the Holy Ghost, yet the soul especially, and in the soul, the very spirit of our minds, as most suitable to him, being a spirit. Whence the apostle wishes the grace of Christ to be with our spirit,—the best of spirits delights most in the best of us, which is our spirits. In the temple the further they went all was more holy, till they came to the holiest of all: so, in a Christian, the most inward

part, the spirit, is, as it were, the holy of holies, where incense is offered to God continually.*

* *Dr. Sibbes on Grieving the Spirit*, pp. 8—12. London, 1637.

It is manifest that this writer, eminent in his day, presented thoughts upon the indwelling of the Spirit, which accord with the view given of the new birth, new creation, or new man, under our second head, and which is described as holy, even as he calls the spirit in man the holy of holies, where the Spirit himself, though not personally, has his residence and his temple.

The great and learned Doctor Owen, also, in his time, who, in his enlarged way of going into this subject, has presented, perhaps, every scriptural view of it, and has said most upon that view which *we have allowed* to be *scriptural, but not fully so* (vide p. 73), has set forth also that which we have deemed to be so weighty and important. Quoting (John iii. 6), "That which is born of the Spirit, is spirit," he says, "Herein we have a description of this work of the Holy Spirit, by its effect, or the *product* of it. It is spirit—a new spiritual being, creature, nature, life, as shall be declared. 'If any man be in Christ, he is a new creature.' (2 Cor. v. 17.) This new creature is that which is intended, that which was before described, which being born of the Spirit, is spirit. This is *produced* in the souls of men by a creating act of the power of God, or it is not a creature; and it is superinduced into the essential faculties of our souls, or it is not a new creature; for whatever is in the soul of power, disposition, ability, or inclination unto God, or for any moral actions by nature, it belongs unto the old creation, it is no new creature; and it must be somewhat that hath a being or subsistence of its own in the soul, or it can be neither new nor a creature."

"(1 Cor. ii. 14.) The subject spoke of is ψυχικος ἀνθρωπος, animalis homo, the natural man; he who is a natural man. This epithet is in the Scripture opposed unto πνευματικος, spiritual. (1 Cor. xv. 44.) But see Jude, 19, where ψυχικοι are described as not having the Spirit. The foundation of this distinction, and the distribution of men into these two sorts thereby, is laid in that of our apostle. (1 Cor. xv. 45.) Hence, every man who hath no more but what is traduced from Adam, is called ψυχικος, he is a living soul as the first Adam was; and the last Adam is made a quickening

Here, then, we are to understand, that as the Spirit may strengthen us with might in the inward man, or renew us daily in the spirit of our minds, he may not do it; and if it be unsuitable, he will not. But if he will not, then is there a cause, and a cause of grief, which *he takes up necessarily*, but in such manner only as becomes the majesty of God, while really he is grieved in us, "for that which is born of the Spirit, is spirit," and is made to know grief when offence is offered to the Most High.

But this grief is shown in various ways, and under various circumstances; and perhaps in no way so fearfully as in that we have marked, and are bound to mark still more strongly. If a man be aggrieved with his friend to an extent only, that he makes it known at once in such a manner as to gain attention and sympathy, the cause is easily met, and the grief assuaged; or if he be aggrieved and offended, so as to express himself hastily and to show his just indignation at the offence he has received, then is there an opportunity afforded to the party who has caused grief to meet the case as justice and truth may require, and as he may be able; but if the offence given be such as to wound the spirit; if it be so deeply felt as to prevent speech or communication; if the spirit in the man, and of the man, be wounded, so that he can neither meet the offence gently, nor hastily resent it, he then retires and absents himself because his grief is great;—when, the offender is left to conjecture wherefore he presents not himself, as at other times, or that his countenance is

spirit. Hence, he that is of him, partaker of his nature, that derives from him, is πνευματικος, a spiritual man."—*Doctor Owen on the Holy Spirit*, vol. i., pp. 333, 349, 404. Glasgow, M.DCC.XC[illegible]

changed; or possibly he is ignorant and not aware of the nature of what is done, and goes on as if unconscious of anything, all the while aggravating the offence, and increasing grief.

Now, it may be, that the state of the Christian community, or the chief part of it, at any time, and therefore at this time, shall be found in similar case—in such a condition as not to receive gentle reproof, perhaps incapable of it; or such as not to receive chastisement whereby to be made sensible of fearful delinquencies, and quickly to return with mourning, and crying, and tears; but such as that the Holy Ghost, so far as he does withdraw himself, may be withdrawn, and not strengthening nor renewing us daily, not manifesting his glorious power among us to give us abundant life from and in Christ, but comparative leanness only to our souls; while, as a necessary consequence, all is darkness and confusion as respects the future, the prospect as to "things to come;" and though we fancy to ourselves everything that is grand, and excellent, and useful, and prosperous, as regards the present; yet, in truth, it may only be showy, noisy, deceitful, and useless, ineffective to others and fruitless in ourselves; for this reason only, that, by our "many inventions," we have slighted the Lord, and rebelled against his Word, and are left to ourselves; our only enlightener and strengthener being in great measure withdrawn; our light quenched, our strength enfeebled, the Spirit grieved.

For these reasons, as the whole community consists of individuals, it might be profitable to show by what acts of mind or of body we individually grieve and quench the Spirit, and also to suggest in what way to

avoid the same. But those points are so ably discussed by the authors just quoted, that we shall rather do well in referring to them only, and in proposing to the reader the most encouraging ground and grandest motive by which to arrive at what is excellent.

The love of the Spirit is the theme we would commend in conjunction with the love of Christ, and the love of the Father—for God is love—as the finest that can be conceived of, to become a remedy against the evil or evils considered and deplored; and following the example of St. Paul, we would "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit" (Rom. xv. 30), to have respect to the Christian and vast demands now to be preferred.

The Spirit's love appears to be so revealed and set out in Holy Scripture, as to answer to that finish or completeness which has been seen with respect to creation; but yet, while it is so perfect, true, and abiding to the faithful, it is also to the general body or Church of the Lord, as that it will be found in its respective operations perfectly to harmonize and consist with the light and power of the Holy Ghost being for the most part withdrawn; or being faint and feeble only with the many, and known in power only to the body mystical, which is the Church.

When the time came that Israel, for sins and idolatries committed and persevered in, must go into captivity, the light and power of the Holy Ghost was withheld or withdrawn from the many, while his wondrous grace and love never failed the true prophets and faithful servants of the living and only God. We find, therefore, in the writings of the prophets, those things, which shadow out to us, or that which

was to them the very thing itself, which we design to represent.

The prophecy of Ezekiel contains a remarkable instance in point. When Jerusalem, because of sin, was to be despoiled, "the Spirit of the Lord fell upon the prophet" (Ezek. xi. 5), and with him was light; while with the men who would not hear of calamitous events, and who prophesied "smooth things," was darkness. And when he was overwhelmed with a sense of the weight and importance of his own message to the people, and especially at the manifest judgment of God which fell upon one of them—for being a true prophet he could but mourn the calamities of his people —the love of the Lord God was wondrous to him, by "showing him his purpose in saving a remnant, and punishing the wicked;" telling him, that although the people should go into captivity among the Heathen, yet that his brethren of the house of Israel (ver. 15), who appear to have been *the remnant* in whose behalf he so cried unto the Lord (ver. 13), should find the Lord himself "a little sanctuary in the countries where they should come" (ver. 16); and to assure him yet more fully, that his fearful judgments upon the wicked should not prevent his mercy and love towards them that feared his name, the faithful promise was also given that he would as surely gather them, as he would scatter them; and that while they should share in the sufferings of those, with whom in many things they were and could but be partakers, that he would, for all this, restore them to keep his ordinances with their whole heart, and that "they should be his people, and he would be their God."

"But as for them whose heart walketh after the

heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God." (Ezek. xi. 21.)

Then follows a description of the glory departing, which we judge to be significant of the love of the Spirit towards the Church in general from which his light is withdrawn, and by whom his light is quenched, by the grief occasioned to the Spirit in the Church, and the offence offered to him by those who are called by the name of the God of Israel.

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above; and the glory of the Lord went up from the midst of the city, and stood upon the mountain, which is on the east side of the city." (Ezek. xi. 22, 23.)

There is something truly affecting in this. The glory of the God of Israel was Israel's light; and when the glory departed Israel was in darkness. But neither did the departure take place hastily. There seems to be *much implied* in the way of warning, by "the cherubims lifting up their wings, and the wheels beside them;" and *much* in "the glory of the God of Israel being over them above." It must have been to the sight of the thoughtful as a voice to their ears, saying, "How shall I leave thee?" Then, after going up from the *midst* of the city, there was (if we may speak thus) a pause, or rest, for "the glory of the Lord *stood* upon the mountain, which is on the east side of the city;" as if he would be heard saying, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mi[illegible]

is turned within me, my repentings are kindled together." (Hosea xi. 8.)

But there were no repentings in Jerusalem, for they were filled with their own pride, and with the vanity and sufficiency of their own ways, "making mention of the God of righteousness, but not in truth," so the glory of the God of Israel departed from the city, the light was quenched, and the Spirit being grieved, withdrew; and darkness and weakness ensued to the people." (Ezek. xi. 1, &c.)

But this was not the departing of the love of the Spirit from the prophets, nor yet from the remnant of the people who feared the name of the God of Israel; and therefore, though we know not what time transpired while the withdrawing of the light and power of the Spirit from Israel after the flesh was effecting, nor yet what time elapsed between this event, and the removal of the people into a strange country; yet we are informed on the subject before us; the love of the Spirit failed not, for "afterwards the Spirit took the prophet up, (we understand that he was in the Spirit, or the Spirit in him,) and brought him in a vision, by the Spirit of God, into Chaldea, to them of the captivity. (So the vision he had seen went up from him.) And he spake unto them of the captivity all the things which the Lord had showed him." (Ezek. xi. 24, 25.) That which was shown to him "in a vision" was afterwards literally accomplished.

The application of this is not difficult, nor is it foreign. We have seen, nay it is taught us by the Spirit, as written by the apostle, that the things which happened to Israel are our examples or types. We understand, then, that when at any time the light and power

of the Holy Ghost are withdrawn from the Church generally, that is, the great professing body, the baptized multitude,—that it is done by little and little; the day declines as by the gradual withdrawing of the sun's light, and the darkness comes on as the shades of night; while, during all the progress the people, who have caused grief to the Spirit, by joining themselves to the enemies of the Lord, "the Baalpeor" of the day, under the specious impression and profession of doing them good, and of getting wealth, and effecting the greater good—which is the way in which Israel were ensnared by their neighbours, and the way in which the Christian Church has again and again been ensnared by the world—they are filled with the wisdom of their "own inventions," and ready to boast of the sufficiency and greatness of their means and plans, and while the prophet lifts up his voice, announcing the heavy tidings which the Lord has commanded him to speak, they prophesy smooth things to themselves and despise his prophetic and doctrinal word, the sure and never-failing effects of light receding and darkness coming, of power being withdrawn, and weakness paralyzing.

But the love of the Spirit is not withdrawn from Ezekiel, or from the remnant of the people. The Spirit of love is with them that fear the Lord, in trouble as well as in joy; in Chaldea as well as in Jerusalem; he will not leave them nor forsake them. He will not utterly depart, nor suffer his faithfulness to fail. He will cause grief to them, who in themselves have grieved him; and in that they have partaken more or less with the whole body of Israel in divers sins, he will cause them to be partakers also in divers punishments. But he will not forsake his own inheri[illegible]

ance, nor abandon his own creation or temples. And this is his wonderful abiding love of which we are to speak, and by which, for the sake of Jesus Christ our Lord, we are to beseech his people.

His great love consists, not so much, or not chiefly, in giving light, and affording power, and bestowing gifts to the Church in general, as in the application of his own sanctifying truth to the conscience, and the sprinkling of the blood of Christ by faith, and by his inhabitation of the believing inward man. Every true believer in Jesus is personally a temple of the Holy Ghost, but the collective body of true believers is so peculiarly. As a building fitly framed together groweth unto a holy temple in the Lord; so in Him believers are builded together for an habitation of God through the Spirit. (1 Cor. vi. 15—20; Eph. ii. 21, 22.)

Hence we become instructed with regard to the nature of love divine, and what manner of love the Father hath bestowed upon us, and how great the love of Jesus in dying for us, and what the love of the Spirit in dwelling in us.

It is a mark of condecension which is felt, when a person of exalted rank comes down to the lowly, for purposes of kindness, and mercy, and love. It would be esteemed something wonderful if, in order to raise a reptile to the state and capacity of an intelligent rational creature, the latter should assume the nature of the former,—supposing for a moment that to be possible which we know to be impossible, for who can take another nature than his own but God?—and it is, and must be felt as exceeding wonderful, into the mystery of which angels might well desire to look (1 Pet. i. 12),

that the Son of God should take our nature, our flesh, and blood, and bone; our infirmities and weaknesses, everything pertaining to us, "sin only excepted;" and this he did, yea, and more than this, for he suffered death, entered the grave, and spoiled hell itself for our sakes; and yet, O amazing love! as in the creation of the heavens and the earth, of the heavenly hosts above, and of the race of man below, we have seen the love of the Father, and of the Son, and of the perfecting love and work of the Spirit: so here we see and learn that which answers to the same in the new creation of that which "is spirit" in us. For whereas our Lord and Saviour Jesus Christ took our nature, yet so as without sin; the Holy Spirit dwells in our mortal and sinful bodies, makes us his habitation, magnifies the Father's love and glorifies the Lord Christ by his word, and will preserve us, spirit, soul and body, unto the day of Christ; having not only given his earnest to assure us thereof, but pledged his faithfulness, that he will also infallibly do it. (1 Thess. v. 23, 24.)

Herein, then, we find a ground of hope to the Christian, whatever be the state of the Christian church; and not only a ground of hope, as if while amid storms and tempests he might cast anchor, and possibly be safe; but a ground of hope which is sure, which cannot fail, because it stands in the love of God; in God, who is love; who is a rock; who is not moved though we are; who is not weary in doing us good, because we are weary and faint in our minds; who does not cease to love when, for wise ends, he hides his face or hides himself; for he will not leave, nor utterly forsake his children; and because he will not, so he cannot: for his is the love of the Father, st[illegible]

fast as the rock; the love of Jesus, stronger than death; the love of the Spirit, abiding as eternal life! This, therefore, is the sheet-anchor of the Christian, this the ground of his confidence, this the life of his love, that "God is love." And will not the Christian reader from henceforth say, I love him, for he first loved me. I love him for his love, and because he loves. I love him for his promise, and for himself. I love him, and in his love alone will I confide. (John xiii. 1; 1 John iv. 16—19.)

Herein is found, also, a motive for the performance of every Christian duty; a platform on which to contend for the faith: for love makes us bold; true love being faithful, jealous, sincere, strong; and the love of the Spirit indwelling, has the promise of love abiding; and thus, privilege and duty are bound up together, as it is written, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) These are the Lord's own words, and faithful and true. But how will the Father and the Son make their abode with the true disciple, except in the unity of the Spirit's indwelling, as he said, "The Father will send the Comforter in my name" (John xiv. 26); "and I will send him" (John xv. 26); "and he shall be with you and in you?" (John xiv. 17.) Let us then understand that the love of the Spirit is the greatest love; it is no less than the love of the blessed, eternal, triune God, which never faileth, and must be all-sufficient.

Wherefore, since this is the character of love divine, what has the Christian to fear? If the state of the Church in general be as supposed, or worse than is

imagined, still the love of the Spirit is all-sufficient; or, if it were otherwise, even then by the Spirit, and the love of the Spirit, can he alone maintain his standing, his vantage-ground; and love, and serve, and live.

It will be safest, however, and best for all, that each shall fear, or think it rather worse than better; and that he shall know and consider that this love, with regard to himself, has other qualities than those already named. It is jealous; it is searching; it is diligent; it is severe.

Sin had entered by means of one member, and had infected, and blinded, and paralyzed the whole body of the Church at Corinth. It had been connived at, passed over as a little thing, and not censured; but countenanced outwardly, as the body, apparently prospering, went on unconvinced, without shame, increasing and becoming high-minded, puffed up, neither denouncing the sin, nor putting away the sinner. God was displeased; angry. But love did not fail—mighty in their apostle, it was first bold, faithful, and severe towards them, and then in them; it caused sorrow unfeigned, and wrought effectually to reform them; as he states—"What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" (2 Cor. vii. 11.) Knowledge had been puffing them up (1 Cor. viii. 1); but sorrow came, and now love was building them up.

O! what cannot love do? and what is too great to be expected, when we look up unto the Lord from whence cometh our help? Here was a whole Church involved in the sin of fornication through the conduct of one of its chief ministers; and such was his sin, and

their sin in not denouncing his, that the Heathen would not have allowed it to be named among them. (1 Cor. v. 1.) O how fallen! and yet, how raised by love divine—not abandoned, but recovered! Let us, then, be encouraged to search out and try our ways! Let us not be afraid to discover, but let us be afraid of hiding our sin! There is a sin as deadly as that of Corinth, and more to be dreaded, because less understood, and not attended with the same disgrace, although it be called by the same name. It is not the sensual sin of the body, but of the fleshly man of the heart. It does not fix a stigma upon the name of an individual, because the many are so commonly involved in it: yet, by the sentence of an apostle of equal authority, and in the power and love of the same Spirit, it is declared to involve the many in as great guilt, for it is denounced as sternly, and with consequences as direful and serious as the other. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." (James iv. 4.)

Now, if at any time past, present, or to come, all that is called the Church has sunk, or shall sink into worldly habits and worldly practices, so as to adopt the expedients of the world, and by worldly management and contrivances to seek the aid and friendship of the world, it were sin enough. But if at any time, in the higher places, countenance and favour have been shown to the woman named Jezebel, the mother of harlots; and if a compact of agreement with the citizens of the city which she governs, called Babylon, has been entered into—although this very city, with

its inhabitants, is marked out for a signal overthrow (Rev. xviii. 21); and if the whole body, with the exception of "a very small remnant," shall have hailed, or fallen in with, or passed over that spiritual fornication as a very little thing; and if, besides this, they made, or make a league with, to dignify with their own dear name of Christian, those who hold the doctrine of Nicholas (or of Cerinthus, or of Ebion), which thing the Lord hateth (Rev. ii. 15); then, fearful as the thought is, it may be, that though the promise be sure, and the love true and abiding to the children, because they are the promise and love of our true and faithful God; yet, that many such as St. Paul, and many more such as St. James, being of the same spirit, shall not be regarded or listened to by the body generally, as at Corinth, so as to deliver them through sorrow in and towards Christ, and bring them to the love of the Spirit in safety; but that, after the manner of Noah, Daniel, and Job (Ezek. xiv. 14, 20), they shall deliver only their own souls. Yet for all this, as individuals, they have a plain path open to them, and a sure reward. It may be, indeed, that the Lord will in such case exceed all he did at Corinth, for his mercy is great; but if not, they shall deliver their own souls, and not only so, for there shall be left a remnant, which shall be brought forth both of sons and daughters (Ezek. xiv. 22) to comfort them; to make known the faithfulness of the Lord as well as his justice, and to show forth to his praise, and honour, and glory, that he does not without cause anything that he doeth. (Ezek. xiv. 23.)

But neither let any man allow himself to think so evil of others as to imagine that he is altogether guiltless and free with regard to the things which afflict us.

Let him not say, Ah! our leaders have conducted us into the ruin to which we are hastening, and then rest satisfied there. For though this might be said, it is not all that must be said. The acts of leaders are often only consequent upon the conduct of the led. If a "sinful nation, laden with iniquity," bring down upon it the fearful displeasure of "the God of nations," he knoweth how to requite it. "The Most High ruleth in the kingdom of men, and giveth it to whom he will." The thing, therefore, is easy. "He setteth up over it the basest of men." (Dan. iv. 17.) This is all; but is it not enough? "And the wicked walk on every side, when the vilest men are exalted." (Psalm xii. 8.) Then all suffer—saints as well as sinners; for saints are sinners still, and God is righteous. But Holy Scripture gives us light and truth upon every feature of the case. When some of the saints of God are in the high places, standing there, as if pledges of security to the Church of God against the threatened evil—and which to a certain extent they stem; and are, and shall be numbered with the faithful in the sight of God; yet, when all that is called ecclesiastical, as well as all that is called civil, revolt and leave the strongholds of the Lord our God, even the saints themselves, in the fallibility of their own counsel, become nothing more or less than the instruments of God in retarding, but yet so as to facilitate at various points, and not prevent, the onward movement towards the certain end.

The nation and Church of Israel, our types, furnish abundantly both example and proof on these several points. This people, prone to depart from the living God, and from unbelief and hardness of heart to fall into idolatry, or to join those who were idolaters;

brought very sore chastisements upon themselves by means of Aaron, their chief priest, being moved by their clamour. And this servant of the Lord, even Aaron, when God would requite the people for their sin, was allowed so far to forget himself and all that he owed to God, as to transgress the command of the Most High with them, in making them a calf; and to be present and hear their blasphemous words, and witness their idolatrous movement when they said, "These be thy gods, O Israel." (Exod. xxxii. 4.)

We are therefore to restrain ourselves, and to be restrained from speaking or even thinking evil of our rulers and leaders, as if they were *alone* to be blamed; and are bound to look upon the whole body politic and the whole body ecclesiastic, as in the transgression; and this is the point to which we would lead the Christian reader. If he lament the outward and general affairs of our kingdom; if he mourn our fading glory and declining beauty in all things national and spiritual; if he say our arm is withered and our strength is gone; let him do it considerately and lowlily as in the sight of God, and let him not rest therein so as to plume himself, and say, 'It is enough!' But let him take heed to himself, and set an example of righteousness and true holiness, and lead others in the way; for, however far it may be off, or however near, there will be a time of tribulation to the nations of the earth, and perhaps more especially to this nation, such as the world has not yet known (Matt. xxiv. 21; Rev. vii. 14), and when "the name of Jesus," our strong tower, and this one thing of which we have spoken, "the love of the Spirit," so precious at all times, will

be essential, and especially so, to the standing, the peace, the hope, and consolation of the righteous.

Nevertheless, and though we thus speak, it may be, that the Lord will turn again the hearts of the people as the waters of the south, that with mourning and sorrow they might turn unto him, and put away the evil from among them, and in truth and righteousness rise to greater glory among the nations, and to higher spirituality in all the Churches than ever our fathers knew. But if so, or if not so, the part of the believer in Jesus is the same. He can promote good to this end but in one way; and that we believe to be chiefly in keeping himself pure, in putting away, and disentangling himself from, "whatsoever loveth and maketh a lie," in putting himself in the way of a blessing—the blessing from the Father through Jesus, who died and rose again, and the love of the Spirit.

We commend therefore, on all grounds, even as by God's grace we adopt a few rules to be observed in the name and for the sake of our Lord and Master, at such a time as this.

First, *retirement* for deep meditation. It is fearful, either to proceed on our way without clear light, or to be retarded in it through the mind being perplexed with doubts and fears, or overcharged with cross and burdensome affairs; because if such be our case and state, we may justly begin to question whether we set out, at first, upon right principles, or whether our steps have been rightly ordered since.

The apostles seem on one occasion to have been in such case, and they went to Jesus and unbosomed themselves, told him all things; "And he said unto

them, 'Come ye yourselves apart into a desert place, and rest awhile.' (Mark vi. 30, 31.) And they departed into a desert place by ship privately." This is infallible instruction, and an example of prompt obedience to be set before the Christian and before associations of Christians whenever they come to straits and difficulties which obstruct their labour or darken their course. Christian, go and commune with Jesus in secret; he will make you know "the love of the Spirit," even as the Spirit doth lead you to him; and surely this satisfying portion and precious gift is promised to the end, that we should desire, and ask, and seek, and find,—to possess it in perfect peace, not only in times of great calmness, as now, when no man maketh us afraid, but at such a time as that, when all that is meant by the words in connexion both with the promise and the command shall be abroad in the earth. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast; for, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." (Isa. xxvi. 20, 21; Matt. vi. 6.)

Secondly, *examination:* the trial of a man's own heart as in the sight of God. Going into private will be of no avail, unless when we come out of it we are benefited; but a faithful examination shall be beneficial. Now, a man searches and proves himself, when he desires the Lord to do it for him; when, without reserve, he is yielding himself up, body and soul, as a living and holy sacrifice unto God, to be fashioned and moulded afresh, and in mind disciplined afresh accord-

ing to his will, and as a devoted thing set apart to his service; and he is brought to this when he says heartily and sincerely, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. cxxxix. 23, 24.) And to begin thus with the hidden man of the heart is a chief thing; for if we apply not to the Lord continually, if we seek not to be guided by his Spirit and counsel; and if, without the wisdom which is from above, and the daily and hourly reception of the same; and if we go on in the performance of even important and bounden duties without crying to him against, and to be delivered from, the wicked thing or way, which may be in us or countenanced by us, then we may proceed indeed with equal pretensions and appearances, but we cannot say with integrity of heart, and can but expect weakness and leanness of soul in his service; because, if we indulge and discover not iniquity in our heart; if we connive or wink at evil, and allow the accursed thing to exist among us, which the Lord hateth, then the Lord will not even hear our prayer (Ps. lxvi. 18), nor will he be with us in the love and power of the Spirit. But if we begin, where the Lord begins, with the heart; if our principles and affections, if our heart be right with God; if the principal, or first thing, be right, we can but believe that right practice will follow; and then will there be good ground for expecting no root of bitterness to trouble, but sweet and holy fruit —"the love of the Spirit" to comfort.

Thirdly, *decision*. This searching the heart, as by the candle of the Lord,—and proving the heart, as in his sight, cannot stop there; it is one with reforming the life, for the heart affects the man. As his heart is,

so is he. But it goes further still; such a reformation involves the necessity of setting his house, or family, or kingdom, in order also. For, in vain does a man say, that he loves God, if he keeps not his commandments. In vain shall he argue for right principles, if he carry not the same out into practice. In vain does he profess to adopt those principles in one place, which he positively or negatively sets at nought in another. In vain does he say that his heart is right with God, if his mind is not set upon ruling his life and ordering his house in the right also. He must aim, at least, and grieve if he fail, to carry out, at all times and on all occasions, those principles, which are his of God; for what is from God returns to God; "we love him because he first loved us:"—that searching and proving, therefore, which sets the heart right, issues in the heart being given to the Lord, with all the fulness and devotedness of the man's powers, all he has and all he is; while this, and nothing short of this, is Christian decision, and is essential to true peace and real prosperity.

Moreover, if communion with God; if calling upon him by earnest prayer to search and prove, and to see if there were any evil, lurking and working within, that it might be removed; and if, seeking also to be guided in the everlasting way, led to a certain result in one case, it cannot but be found that to every believer in Jesus the same rules and means will lead to the same end. We look, then, with deepest interest to ascertain how it was with David, and we learn the nature of his decision from his own lips. "I will not know (perhaps this may signify, I will not acknowledge) a wicked person . . . Mine eyes shall be upon the faithful of the land, that they may dwell with me;

he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." (Psalm ci. 4—8.) And that this, so far as purity of principle is required, and as far as companionship and communion with mankind are concerned, is to be carried out, acted upon, and never denied or rejected, is clear; because the command is express and peremptory in the New Testament also. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols, for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14, 18.)

We have looked at times with perfect astonishment at what has appeared like disregarding and passing by this scripture, on great and momentous questions and proceedings, to which it has seemed to be pointedly applicable; and cannot but consider the heartburnings, and mind distractions, and fierce contentions, and evil speakings among brethren, and many other miseries to have mainly sprung therefrom, just as an effect follows a cause. But our very unions are divided, and

must be so long as things uncongenial and incompatible with one another, are attempted to be joined and united. Hence, where and how do we read the promise? "I will be a Father unto *you*, and *ye* shall be my sons and daughters, saith the Lord Almighty." We find not the strength and comfort of this promise in great assemblies, for there is not decision; nor "the unity of the Spirit, and the bond of peace;" but we find it where "the two or three are gathered together in Christ's name;" or we find it individually in secret before and with the Lord.

There it is, that apart from the contaminating influence, and in the disallowance of the amalgamation which God hateth, we know and prove "the love of the Spirit," and all that is meant by adoption in Christ, and what is to be enjoyed in sweet communion through the inestimable privilege of calling God Father. We are bold, therefore, to testify in love, that the Christian, if he will walk with God and be truly and richly blessed, must dare to be singular,—must be decided.

Fourthly, *union*. If attempted unions, where no vital union is, be so unprofitable, or, as we venture to say, injurious,—is a union of Christians, therefore, not to be desired? We have said nothing, nor could we, against Christian unions. But what is Christian union? It is unity with agreement. Then, "union is strength." If two of *you* (my brethren) shall *agree* on earth, as touching anything that they shall ask, according to the will of God (1 John v. 14), it shall be done for them of my Father who is in heaven; for where "two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 19, 20.) Such a union as this is indeed strength; for here is something approaching to omnipotence awarded to it; and

see, it is because the Omnipotent One pledges his special presence; "there am I in the midst of them;" so that their centre is Jesus, and their union is holy; they are agreed even about what they shall ask, and each can say "amen" to the other's prayer; this, then, is the unity of the Spirit in the bond of peace. And multiply the number of such to an infinite degree, only destroy not, but maintain the principle, and still the union is hallowed, and most desirable. But otherwise, that is, abandon the principle, let some be for the glory of Christ and others not, and you can ask nothing rightly, nothing safely, the one cannot say "amen" to the other's prayer. If they pray, it is discord and sin; and if they pray not, it is unsanctified and sinful; like a marriage "which is otherwise than God's Word doth allow, the parties are not joined by God, neither is their matrimony, in his sight, lawful."

Oh let the Christian indeed then, in these days, when so much is done to make all things general, be upon his guard; let him beware that he promote not discord on the one hand, and that he prevent not union on the other; yet let him maintain inviolate true Christian principles! Union without agreement is weakness!

For all that is general or public, we are richly provided in the use of our Liturgy. There is not a prayer to which a Christian may not heartily respond; therefore, we can give our hearty amen to the petitions on which we are agreed, whoever is present, and without misgiving or distraction; and where there is such agreement, we can do the like in private, and so far may there be voluntary unions for prayer maintained in the unity of the Spirit and the bond of peace among brethren privately; but agreement is essential. If there be not agreement on what they shall ask, as well

as that decision for God which puts from among them whatever he forbids, they can but disagree and oppose each other even at the throne of grace. Let, then, agreement be first secured upon what shall be asked of God, in order that, when pleading his promise, all may ask the same things, even as when we use our prescribed "form of sound words;" and then, the more hearts can be engaged throughout the whole Church, to unite in prayer, the more shall we know of the love of the Spirit.

Fifthly, *steadfastness.* This is to be maintained alone by "the love of the Spirit" in the study of the Word of God, and prayer. None can otherwise be steadfast and immoveable in the truth and service of the Lord; for none can keep but God, and whom he keeps he keeps by his own means, and in his own way. We have said something, however, on the Word of God and prayer, and will only, thus briefly, again name or mark their importance for this reason; that if two things meet, our steadfastness is broken. If we be not stayed upon God; and if one of those thousand plausible arguments on a certain occasion be presented, which speaks of good without regarding the evil in the way of it, and in which the evil is allowed, so that, in point of fact, it is "doing evil with a view that good may come," we are then taken, and the beauty of our holy profession, in our godly jealousy for the Lord's honour, is gone; and if so, where is the love of the Spirit? Oh, love, in lively exercise and holy warmth, does not only deny that which is evil, and reject that which is evil, but "thinketh no evil" (1 Cor. xiii. 5), and therefore it is certain that as love giveth steadfastness, so there must be steadfastness or there is not love.

Look to Jesus, this is faith; look for Jesus, this is

hope; abide in love, this is charity. Faith, true faith, takes without partiality the whole testimony of the Spirit concerning Christ, and He is the object; and Christ is holy; a true faith, therefore, is a holy faith; and a faithful person is a holy person. Hope is the partner of faith, and by faith and hope in exercise, we realise to our view all we hope for, and we hope and wait for all things promised,—deliverance from sin and the grave, a present victory by faith over the world, and a blessed assurance by hope of a more complete, because an entire victory, in the perfection of love, through Jesus Christ our Lord at his coming; therefore "be ye steadfast, unmoveable, always abounding in *the work of the Lord*, for as much as ye know that your labour shall not be in vain IN THE LORD."

Our design is now executed. We commenced with showing the right or general standing of the Church in the sacraments; and in keeping the ordinances of the Lord blameless; and we endeavoured to show, what is the Spirit's work, in regeneration; and what the complete standing of the believer in Jesus is, by the Spirit; and in righteousness and true holiness. We have also endeavoured to call attention to the Holy Spirit himself, and to what is due to him; and we have designed to offer various godly cautions to Christians, which in our judgment are so deeply needed at the present time; and our prayer is to be led, and that others may be led into the Spirit's holy comfort and holy love. And now, we commend the reader to God, and to the Word of his grace, which is able to build *him* up, and to give *him* an inheritance among all them that are sanctified.

"THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL." AMEN.

APPENDIX.

A CLERGYMAN, who had not been long in orders, whose views of the Gospel were not comprehensive or deep—though truly he was upright and sincere in his attempts to serve the Lord, according to the light and ability with which he was favoured—was for some time greatly perplexed with the popular or common objections to the baptismal, burial, and marriage services of the Church. He knew they had been made a thousand times before, and as often answered; but he had practical difficulties with which to contend, and such as he felt to be annoying and very grievous. Curate of a large parish, whose Church afforded little accommodation to the poor, it was so, that very few of the parents, whose children he was called to baptize, ever attended public worship; nor could he by any means get at the majority to speak to them of the Gospel elsewhere: and many of those whose bodies he was called to bury, he knew to have been associated with all kinds of evil; and that, so far as he could ascertain, there was little or no hope in their death; and the people generally whom he was called to marry, were manifestly and notoriously immoral and wicked.

While performing these offices, and without finding opportunity to warn the greater number of their danger and of the wrath to come, he felt most acutely, and began to say, that he was rather a servant of the Heathen than a minister of Christ in his Church. One of the first things which occurred to him as a needful remedy was a revival of order and discipline. He attempted to enforce the rule of giving notice of baptism, with a view to defer the same in every case where ignorance prevailed, until instruction, at least, should be given, to make the parties sensible, if it were possible, of the nature of the sacrament they sought and desired; and the other rule also of administering [redacted]

tism only in full congregation. By this and other means he thought a reformation might be effected in the parish; and, doubtless, there might be much done in this way to good effect. But in these attempts he was foiled, and indeed defeated. In the mean while he was not a little surprised at seeing certain Dissenters who entertained the objections referred to above, availing themselves of burying at the parish Church, and, of course, of the Church service, not for those who had died in the faith, so much as for others of whom confessedly they had little or no hope in their death. This served to open his eyes to the sad inconsistency and unfairness of many, and also to check his complaints, and to lead him to a calm consideration of such a proposition as this—"Can I continue to minister here, so as to keep my conscience void of offence towards God and towards man?" Through the kindness and love of God our Saviour, he was strengthened at this period to consider his high and holy calling, and that he was appointed to be an instructor of the ignorant, an evangelist to seek out, as well as a pastor to watch and feed, the flock of Christ; and that the goats must needs remain in some respects mixed together with the sheep until the Chief Shepherd shall appear (Matt. xxv. 32; 1 Pet. v. 4); and this led to the removal of every doubt, and to cause him to serve with perfect freedom. By virtue of his appointment and standing, he took to *preaching* on all such occasions as in his judgment the same became necessary, either for the good of those standing by, or for the clearing of his own conscience, and keeping himself clear from the blood of all men; but rather both.

At marriages he would frequently commence by uttering with deep emotion, which the circumstances of the parties might occasion, such scriptures as these:—"Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge."—"The wicked shall be turned into hell, and all the people that forget God."—And not unfrequently did he witness a paralyzing, overwhelming effect from the *power* attendant on the utterance of the Word of God.

At baptisms he would speak plainly and pointedly to the consciences of men. Without questioning their motives or sincerity in applying for that sacrament, he would press upon them the nature of its obligations; and never altering the service, but continually disabusing the people's minds with regard to the efficacy of the rite, he had reason to know, that sometimes while the sinner was warned the saint was edified and comforted.

At funerals his opportunity was greatest,—supported by a pious Incumbent, every facility was allowed to him to speak unto the people, who in numbers frequently flocked to the grave on those occasions. This service he never altered or abridged; but whenever circumstances required and justified him, he explained and enlarged upon it. When at the grave, he would commence with such an address as follows:—"We must all come to this.—'It is appointed unto men once to die, and after this the judgment.'—'Man gives up the ghost, and where is he?'—The beautiful service, I am about to read, is for the burial of a Christian; and for the edification and consolation of those who stand by the grave. You will notice by the *reading*, that it applies to such as 'depart hence *in the Lord*,' '*the faithful*,' '*those who sleep in Christ*,' and it cannot by any possibility apply to any other. It effects no change. It does nothing for the dead. The question, therefore, will not be how the man was buried, but how did he live, and how did he die? Nor could the Church provide any other service than this, or one like it; for she could only *contemplate* the burial of believers, and not of unbelievers; could only provide for the burial of a Christian: and if others are buried, whose state we know not, and cannot positively know, the fault is not with the service, nor with him that ministers, but just where the Lord will detect, and where he will requite it, at his own time. My dear people, think for yourselves before it be too late. I speak 'the truth in love.' 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;' and

'there is no other name under heaven given among men whereby we must be saved.'" Then followed the service.

Often were the most hardened touched and melted; and whereas many heard of Jesus on these occasions, who never otherwise came to hear, he rejoiced in his labours, thanked God, and took courage.

But pursuing this course amid evil as well as good report; and while heard at the grave by many in good-will, he was heard by others with different feelings towards him, and the Bishop of the diocese was troubled with many anonymous letters, complaining of irregularities, and of preachings, not only at the grave, but in houses in various parts of the parish. For there, as in many other places, it was conceived, that a Bishop could but reprimand a Curate, if the parishioners should complain of such things. But forthwith he went and explained to his diocesan, keeping back nothing; and the result was, that he highly approved of such labours where there was so great need of them; and with fatherly caution against giving advantage to an enemy by any acts of indiscretion, he gave him his benediction, and assurance of protection while faithfully discharging those arduous duties; and in the discharge thereof, as the Lord gave him strength, he continued to the end of his term, *never desiring to lower the standard or tone of the Church services and doctrines to suit the people, but labouring to raise up the people to the elevated standard of the Church.*

ERRATA.

Page 9, line 16, *for* do *read* does.
64, line 8, *for* which *read* while.
65, *add* to the Greek words μου.
118, line 6 from the bottom, *for* thy *read* my.
199, line 12, *for* Elisha *read* Elihu.
200, line 8, *for* his *read* this.
216, line 11 from the bottom, *for* —was *read* were.
216, line 12 from the bottom, *for* were *read* —was.

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